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CHRONICLE

Home News.—For the last week the A B C conference has been in a tangle. Carranza ignored the condition under which his delegates were to be granted admission to

the conference and sent two representatives to Buffalo, where they were interviewed by the American delegates.

Mediation The two Mexicans made it clear that they were not anxious for peace, and refused to suggest the names of men fit for the office of provisional President, declaring that no one except a militant Constitutional would be acceptable. Meantime Huerta's delegates were holding out for a neutral President against the demand of our Government for a Constitutional. One of them, Señor Rabasa, explained the situation as follows: The Mexican delegates, adopting the principle of the mediators, agreed to the nomination of a neutral as provisional President, whereas the Americans demanded a Constitutional. This demand is dangerous, for, under existing circumstances, such a President could easily dominate the elections and impose a Constitutional on the country. The consequence would be hatred for the United States on the part of a large number of Mexicans and intense unpopularity for the new President, who would be considered the candidate not of Mexico but of a foreign country. The election, he continued, must be free: only a neutral provisional President can bring this about. Moreover, the United States has no reason for persisting in its present unconciliatory attitude. It argues that there must be a rebel President because Villa's victory proves that the country is with him. In the first place this is not true. Federalists still control eighteen States, one territory and one Federal district, with a population of 11,770,169, as against nine States and two territories.

with a population of 7,821,000, held by Villa. But if it were true, the attitude of the United States would be the more puzzling; for on the supposition that the Mexicans are so overwhelmingly in sympathy with Villa, a Constitutional candidate would surely be elected: thus America's wish would be fulfilled. In view of these facts the Washington administration is holding out for its policy without reason, thereby perpetuating pillage, slaughter and disorder of all kinds. The United States in reply repudiated any desire to interfere with electoral freedom, stating that its influence would be used for an honest election supervised by representatives of both parties. Objection to the Mexican plan was based on the conviction that, unless the wishes of the Constitutionalists for their own provisional President were respected, the war would be continued by Villa, who would press on to Mexico City. This answer made the deadlock tighter and Signor Naon, one of the mediators, went to Washington to confer with the President. After the meeting Mr. Wilson announced that the outlook was hopeful. Despite this, however, few look forward to a speedy solution of the difficulty; and it will always appear strange that the plan proposed by the mediators and adopted by the Mexican delegates is rejected so summarily by our Government in favor of the demands made by the Constitutionalists, who, up to this, have refused to meet normal conditions for entrance into a conference approved by Washington for the settlement of an acute problem.

Albania.—Insurgent outposts are stationed within a mile of Durazzo, and there were several engagements last week. Prince William took the field with 8,000 men and

William Defends His Throne repulsed the attacks made on his capital by 25,000 rebels, but the city is easily defended. Colonel

Thompson, the commander of William's army, was killed. The Durazzo Albanians are not eager to fire on their insurgent countrymen and sailors from foreign gunboats are guarding the embassies. In Vienna the retirement of William is suggested so that a Turkish pasha can take his place. Meanwhile, the Mpret is receiving from Austrians, Italians, Albanians and Germans more advice than he knows what to do with, but is suffering from a plentiful lack of money, troops, prudence, courage, and popularity.

Canada.—Before going to press last week we had learned that the Sixty-fifth Regiment would take part as usual in the Corpus Christi procession at Montreal, and,

The Corpus Christi Imbroglio to all appearances, it did so. We did

not, however, chronicle the fact, fearing that, somehow, there was "a nigger in the wood pile," since there was no sign that Colonel Hughes had withdrawn his order in the matter, nor would Colonel Ostell, commanding the regiment, say that the matter had been definitely arranged. The gentleman of color was soon found. The men of the regiment had carried arms, but not the regiment's arms. It appears that Colonel Hughes was of the opinion that, if the weapons furnished by the Government were not used, his regulations would not be violated. Consequently rifles were borrowed or hired, condemned rifles sold out of the service, property rifles from theatres, perhaps, for Our Lord's guard of honor. Colonel Hughes prides himself on being as nearly a soldier as a militia officer can be. One would have expected him to see that for a regiment wearing the king's uniform to appear in public with a casual collection of rifles, instead of those issued for the king's service, was a much graver evil than would have been the violation of the regulations, or rather Colonel Hughes' addition to them. Colonel Ostell made a mistake, too, in accepting so shabby a solution of the difficulty. His course, perhaps, would have been to maintain that the Corpus Christi procession is neither a church parade nor a religious gathering in the technical sense of the terms, but something unique, to be governed by custom of long standing, and to inform Colonel Hughes that if, as Minister of Militia, he would forbid formally the regiment's participation in it, he should be obeyed; otherwise, the practice of many years should be followed. As for the legal opinion that the regulations prescribe only a minimum for church parades, and that, if a commanding officer thinks fit, his men may carry rifles, it does not seem to have much weight for several obvious reasons.

Germany.—Two great congresses of German teachers were recently held: one at Kiel, the other at Essen; one representing the German Teachers' Union, the other the

Two Teachers' Congresses Catholic Teachers' League. The former boasts of a membership of 120,000, the latter is a splendidly organized, progressive and effective association numbering

at present about 25,000 members. In the meeting at Kiel the statement that religion is an issue which has now been thrown overboard was received with enthusiastic applause. It was described as an evil from which the children of the nation must be preserved. Freedom to propagate Socialism in the schools was covertly demanded, while it is well known that the official organ of this association extends its heartiest sympathy to the deadly enemy of the State and of religion. At Essen, on the contrary, the strongest protestations of loyalty to Church and country were expressed. Hitherto the German Teachers' Union had sought, like Socialism, to disguise its real aims. Now, evidently, it considers itself sufficiently strong to come out openly as an anti-Christian and anti-religious association. We may well suppose, however, that many thousands of its members are more in sympathy with the Catholic League than with their own union. There can be no doubt on which side the sympathy of every true man, whether Catholic or not, must lie. "True to Faith and true to Fatherland," is the Catholic teachers' motto. In addition to other publications, their league is at present preparing to issue a daily paper for its members. That the salvation of Germany depends upon its loyal Catholic citizens becomes constantly more evident to all whose eyes are not utterly blinded by prejudice.

On June 17 took place the solemn opening by the German Emperor of the Hohenzollern Canal. The new waterway unites Hamburg with Stettin, the North Sea

Hohenzollern Canal

with the Baltic. Its construction called for an expenditure of fifty million marks, and has been under way for ten years. It extends from Spandau to Hohensaaten. Its purpose is purely commercial, and it is not, therefore, intended to carry any of the large passenger steamers, for which it would be too shallow. Its marvelous sluices are regarded as a technical triumph. To the beholder they have the appearance of a giant stairway.

Great Britain.—The Suffragists continue their violence and many people relieve their feelings by inventing opprobrious names for them, which does not distress

The Suffragists and the Prime Minister them very much. Sylvia Pankhurst has won a victory over the Prime Minister. To compel him to receive a deputation she threatened to lie on the steps of Parliament and carry on a hunger strike there till he yielded. He was obstinate; and so she came down in procession carried in a litter and lay down in a bed prepared for her, while several officials ran backwards and forwards reporting progress to their chief. Finding she was in earnest, he surrendered and consented to receive the deputation. Somehow it was arranged that Sylvia should not be in it; so when it arrived the Prime Minister used the pleasant fiction that it was made up of working women who had broken away from the Militants. He then told them that he would have to study the ques-

tion, and was not prepared for legislation according to their wishes. The difficulty of dealing with the women is in this, that while they act more violently than any men could, they insist in being treated with the gentleness that is given to the most delicate of their sex; and, though absurdity of the claim is recognized, men can not, as yet, bring themselves to ignore it.

The Miners', the Railwaymen's and the Transport Workers' Unions have formed a federation to demand an eight-hour day, and an additional five shillings a

New Federation of Workers week for all grades of labor. It represents a million and a quarter

men. According to some the action of the workingmen is their reply to the proposed employers' association with fifty millions sterling capital. This association, however, has as yet no existence. Some pretend to see in the new federation a steady influence on the relations between employers and employed, assuming that the evils of a contest with so powerful a body will be recognized on both sides, and that, consequently, both will be more ready for arbitration. Let us hope so.

Admiral Sir Percy Scott has occasioned a lively controversy by asserting that submarines have put an end to the efficiency of battleships. His opponents maintain

Submarine vs. Battleship that the fields of operation are different. Submarines must be confined to the coast, while battleships are for blue water. This only begs the question, as Sir Percy Scott's contention is that, at least so far as England and Germany are concerned, a well-managed flotilla of submarines can prevent any fleet from getting to sea, and probably could destroy it in port.

Greece.—There seems to be good hopes of a friendly settlement of the differences between Greece and Turkey. The Sublime Porte, it is said, will permit the return of the Greeks who were compelled to leave Turkish territory and promises to indemnify them for losses sustained. Each nation complains bitterly, however, of persecution by the other, and apparently the charges are just. Say the Turks:

The Mohammedan population from all over Macedonia is forced to abandon all its belongings, and to take refuge at Salonika. The oppressors, not satisfied with the appropriation of the belongings of the Mohammedans, attack their honor and their families.

But the Greeks retort:

The Turkish Government, without the slightest regard for rights or property, has quartered the Mussulman immigrants on the Greek homes and villages (in Asia Minor) and has even given the Mussulmans the right to live in Christian homes and be supported at the expense of the Greeks. When the Greeks have objected or resisted, they have been persecuted and driven out of their homes, and finally compelled to flee the country.

Meanwhile both nations are looking abroad for good bargains in coal, transports and battleships, all of which may be very useful in the near future.

Ireland.—The Most Rev. Dr. Healy, Archbishop of Tuam, has given his formal approval to the Volunteer movement, which, he said, in addition to its uses for national purposes, will have an excellent effect on the young men of the country. "It has the sanction of

the bishops and priests of Ireland," is a usual statement at their meetings, which are generally attended by the local clergy. It has also the active support of many who were not hitherto identified with Nationalism, such as Colonel Moore and Captains White and Bellingham, and other retired British officers whose experience are rendering "the army of Ireland" an efficient military force. Last week the enrollment reached 130,000, a considerable number of whom have served in the English army. The *Times* military correspondent reported that the Volunteers are the best possible material, and though unpaid and unsupported, made better progress in six months than had the English Territorials in so many years at an annual cost of fifteen millions. Their great lack is arms, and there is a demand that the anti-importation Proclamation, which has been inoperative against the covenanters, be repealed. Meanwhile, individuals are making great sacrifices, and nearly every man has a rifle. Mr. Redmond's suggestion that half the Provisional Council be nominated by the Irish Party has occasioned criticism, but this the leaders have deprecated, and the matter seems in the way of amicable arrangement.

The county and urban councils elections, which were warmly contested in Cork by the Redmond and O'Brien following, passed off peacefully, resulting in a complete

The People and the Party triumph for the official Nationalist party. Mr. O'Brien's friends are now in a minority on every public board in Cork, the only county they controlled. His charge that the Irish Party had consented to a partition of Ireland was met by the statement that not even a temporary partition will now be tolerated. Mr. T. W. Russell, President of the Board of Agriculture, stated that such a partition would make the work of his department impossible, and the only apparent reason why some people in England favor it is that nobody in Ireland wants it. The Irish Party has informed the Government that if the Amending Bill favors permanent partition, they will oppose it. It is now believed that this Bill will fail, and that the Irish Volunteers have saved the original measure, and fortified the Party's position.

Italy.—Just at present there is comparative peace in Italy. The radical leaders declare that this is the quiet that precedes a violent storm, adding that the riots of

The Strike last week were but rehearsals for a general uprising of the people. The rehearsals were certainly vigorous and bloody enough. Many people were killed and wounded; fourteen churches were destroyed, about

thirty were desecrated, and other outrages characteristic of outbursts of radicalism were committed. Reports have it that the Government is most partial to the rioters. With rare exceptions the organizers of the rebellion, the anarchist Malatesta included, have not been molested. On the other hand carbineers and soldiers who were active in attempts to suppress disorder and to prevent looting have been cited for trial. Six officers were cashiered for the same reason. The whole movement is not without grave significance. Though Italy is a land of strikes from which, as a rule, little results, either in the way of benefit to the workmen or of knowledge to the world at large, yet this one shows clearly that radicalism has made great advances among the rural population. This is handwriting on the wall. The Government evidently realizes the danger; but the means employed to avert it are not only ineffective: they are positively harmful, and will but hasten the day of anarchy.

Mexico.—Private but most authentic news from the very heart of Mexico, contributed by a person who has no "clerical affiliation" of any kind, confirms the worst reports of the brutality of the rebels.

Demonic Deeds. Churches have been desecrated and robbed; priests and nuns have been maltreated; laymen have been murdered; women have been ravished before the very eyes of children. An aged bishop was forced to walk through a great cactus field under a broiling sun, only to be thrown into a cell too low to permit an upright position, too short to allow reclining. He was kept there in distress and misery till rescued through the good offices of an English Protestant. One priest was dragged from the altar where he was celebrating Mass, by an officer who was later shot to pieces by his brawling companions. Spaniards have been obliged to dig their own graves and stand at the foot thereof to receive the bullets that sent them into eternity. The Spanish residents of Chihuahua, old and young, sick and strong, were driven from the city at short notice, to make their way to safety as best they might across the desert. Villa himself, though endowed with military genius, lacks all moral instincts. There is no crime which he has not committed with pleasure. Benton was killed in his presence: the body was tied in a sack and burned. A correspondent in the June *Metropolitan* credits Villa with two wives. When the writer reached the number two, he lost the faculty of counting, embarrassed, no doubt, by the number of the rebel's paramours. The arms carried by the Antilla are now in Villa's possession. As a consequence slaughter and all else that is criminal will continue. Zapata is standing for economic reforms in behalf of the peons and at the same time is destroying their villages. Meantime Huerta remains calm. He still continues to speak of our President and people with great respect, and did everything in his power to protect Americans and to avoid a conflict. Though he has had innumer-

able opportunities to enrich himself, he is still comparatively poor. He is equally simple and has never lived in the palace, but remains in a plain house in a poor part of the city. He is not a drunkard; he is a good father and a good husband, with some of the defects of his race and many virtues. Other facts equally as authentic as those set down here are reserved for the present, lest wonder over our attitude towards Mexico turn into disgust.

Spain.—This entirely Catholic country was slow to feel the need of Catholic organization until it became aware of the anti-Christian and anti-social danger within

Organization of Catholic Action its border. At present the actual development of Catholic action is, says the *Universo*, extraordinary. It is guided by the most distinguished leaders, under episcopal authority. Its mainspring is a central committee under the presidency of the Bishop of Madrid; and its mechanism extends to the remotest portions of Spain, insuring union, religious inspiration, and material assistance. The central committee is composed chiefly of the heads of great national organizations, such as the St. Vincent de Paul Society. It sustains a constant fight against iniquitous movements like the Association Bill, military service for priests, and the elimination of religious teaching from the schools. Its work is three-fold—religious, beneficent and social. Associated with the central committee, and guided by it is the National Council of the Catholic Workingmen's Union, under the presidency of General Azcárraga. This keeps abreast of all Catholic teaching on social questions, and of all Spanish and foreign labor legislation. The Council is constantly extending the circles of Catholic workingmen, providing elementary and technical schools for them, promoting cooperative societies, rural and savings banks, agricultural syndicates, and so forth. These two committees, or councils, have diocesan committees throughout Spain, to direct local work and organization through parish committees. This splendid organization of Catholic work has greatly impeded revolutionary propaganda. So far 2,000 agricultural syndicates have been formed to fight Socialism and unjust strikes.

Recently a Spanish pilgrimage of 4,000 persons visited Rome. Fitly enough, the place of reunion was the Piazza di Spagna, where their embassy and the towering monu-

ment of their national Patroness, the *Pilgrimage to Rome* Mother Immaculate, are situated. In their visits to the Christian and secular antiquities, to the sanctuaries and catacombs, they were accompanied by Roman archeologists. The committee of organization was presented to the Holy Father by the Spanish Ambassador, and the body of the pilgrims were received in the court of St. Damasus. Silver trumpets announced the approach of the Pope, while the band played the pontifical hymn, to which the enthusiastic Spaniards responded with their national hymn.

TOPICS OF INTEREST

Truth and Reverence

Nathan has gone. Peace to his spirit. He was an actor to the last, except for a brief moment or two, in which he contradicted himself and then accused others of untruthfulness. On the whole he played his part admirably well. He posed as an enlightened man, a lamblike man without guile or malice, a persecuted man, a reverential man respectful of Catholicism, despite the fact that Catholics themselves set him up as an enemy of their religion. This appeal to the gallery has scarcely been equalled in years. Faint applause is still heard.

Signor Nathan is reverent towards Catholicism? He tried to pretend so in New York: the pretence ended in a contradiction. There is no pretence on his part, however, in Rome. He speaks his mind there and says:

1.—The Pope is engaged in confining thought within its narrowest limits.

2.—The Pope is making a last despairing effort to perpetuate ignorance.

3.—The Pope thunders forth a ban against men and associations desirous of reconciling the practices and dictates of their faith with the teaching of the intellect, of practical life and the social aspirations of the civilized world.

4.—An Ecumenical Council met to decree that the Pope must inherit omniscient, unlimited power over men.

5.—The Son of God became man, but it was the son of man (the Pope) who made himself a god upon the earth.

6.—Papal infallibility finds expression to-day in that popular ignorance which on the appearance of an epidemic hangs up votive offerings to the Madonna and murders the doctors.

7.—Infallibility incites the Pope to block legitimate human aspirations, the discoveries of civilization, the manifestation of thought.

8.—Infallibility leads the Pope to design new blinds to shut out the light of day.

Such are some of the sayings of a man who, according to his own words, reverences Catholicism. Somebody has told an untruth. Signor Nathan announces that Catholics have done so. The evidence hardly supports his contention. More than this, the Signor claims that he saw no signs of disaffection towards him on the part of our Italians. How strange! Others did. Under date of June 13, 1914, *Town Talk* of San Francisco, which is as free of "clerical spite" as most society papers, makes statements which are substantially as follows:

1.—Among the devout Catholics of the Italian colony in this city (San Francisco) indignation was particularly pronounced.

2.—Men, appointed by Consul Danao to serve on a committee to receive Nathan, refused to serve.

3.—A great deal of tact was necessary to persuade others to serve.

4.—Leading men in the Italian colony stayed away from two receptions. Out of a sense of loyalty to Italy some attended the official reception, but very reluctantly: others did not attend even this.

5.—The rank and file of the colony were not politic, and did not take any pains to conceal dislike for Nathan. They stayed away from him and as a consequence, that enthusiasm which is typical of an Italian gathering, was conspicuous by its absence.

6.—It turned out that Nathan was not *persona non grata* to the Catholics alone. The antipathy to him is not based solely on religious grounds. At a banquet in his honor the speechmaking precipitated a war between Italian editors, which has been going on ever since and shows no signs of abating bitterness, quite the contrary. Editor Bertini of *L'Italia* eulogized him. Editor Privitera of *Il Voce del Popolo* grew wrathful, and publicly rebuked Nathan, calling him to task for a number of his policies, denouncing him for his stand on Italian emigration especially.

There really appears to have been many signs of disaffection towards the Signor on the part of our Italians. He says he saw none of these. This is as peculiar as his protestation of reverence towards Catholicism. Must we change our ideas of reverence and truth, or is Signor Nathan a Dr. Jekyll and a Mr. Hyde? Dr. Jekyll may have spoken in Rome and Mr. Hyde in New York. Dr. Jekyll may have gone to San Francisco, Mr. Hyde may have remained in New York to prepare a speech about reverence for Catholicism, and the love of Italians for him. Is this the explanation? Or did somebody lie. Though the problem is puzzling, yet it is to be hoped that the Royal Italian Commissioner did not tell an untruth.

THE EDITOR.

The Young Man and Law*

In as great, if not a greater, degree than any other, the profession of law has been for centuries the avenue to high preferment in Great Britain; and in the United States the same tradition has prevailed. By reason of our democratic constitutional system of State and Federal government, lawyers have been the natural leaders of thought in political matters, while the exigencies of business and domestic life have made their calling of paramount importance in its technical aspects. No man of substance goes through life without requiring at one time or another the assistance of the professional lawyer. From the selection of a guardian in his minority to the execution and probate of his will, every scene in life's drama has for one of its principal characters the man of law.

To the generous-minded youth there is something

*The sixth of a series of vocational articles.

attractive in the contests of the forum, and he pictures the lawyer's life as he has gained his impressions from his reading of great trials. He sees him pleading with persuasive eloquence for the cause of justice either in the vindication of the rights of property, or of individual liberty, or of life itself. His enthusiasm would be sobered if he did but know that such blood-stirring scenes are but episodes in the life of the average American lawyer. With us, there are no gradations, as in England, where the barrister and attorney have different functions, the one to present the case to the court, the other to prepare it for presentation. The American lawyer, except as he has made a specialty of some branch of practice, must not only prepare his case in all its details, but try it in court. His work includes conveyancing, though in the principal cities this is largely in the hands of title companies; practice in admiralty, if he live in a maritime city; the preparation and trial of cases both on the law and equity sides of the court, with an occasional divagation to the criminal side. Besides all this, he should be prepared to draw wills and manage estates, and advise in the many questions of corporation law and mercantile business arising under the statutes of the various States and the Federal Government.

Obviously, the successful conduct of a practice involving only an occasional application of special knowledge in any one of these varied branches of knowledge requires not only learning, but a mental and physical equipment that is by no means universal.

It is true the exigencies of modern life make it necessary to specialize in many branches of the law. This has always been so in patent and trade-mark cases, and to a certain extent in criminal law. Now the corporation lawyer has become an equally pronounced specialist, and the magnitude of the interests dependent upon his learning and acumen warrants all of the time and study he can give to his specialty. While it is not often in these days, and especially in urban practice, that a lawyer will be called upon to advise on all branches of the law, even in the course of a busy and successful career, yet he must have mastered the learning of the entire body of the law in outline, if he would aspire to a respectable position among his fellows.

A generation ago, before the growth of law schools to their present prosperous condition, and when the keen competition of business life had not yet attained such proportions, the young man who wished to be a lawyer sought the preceptorship of some active practitioner, and after a term of two years' study and practical work in his office, was prepared to meet the moderate tests of proficiency required by the examining committee of the Bar. Now, excepting in the country districts, practising lawyers are too busy to give the necessary time to the duties of preceptorship. There is no place in the law office for any one but the corps of clerks and stenographers, and if there were, the atmosphere is not conducive to quiet study.

More and more the law schools are the only places where a thorough and systematic course of legal study is offered. The best schools are the departments of the great universities. The courses of study range from two to three years, and a preliminary examination showing the education of a high school graduate is the least test for admission. There are in the great cities night schools for those who are compelled to earn a livelihood by work during the daylight hours, where by dint of close application the necessary learning for the final examinations may be acquired; but as the tendency is towards an elevation rather than a lowering of the standard, it becomes increasingly difficult for young men who must earn their way to reach the Bar through these schools.

The prizes of the law, in and of themselves, quite distinct from any adventitious advantages that may come from political or business opportunities, are great, but not glittering. A life of constant labor, with a remote chance of closing it on the bench; a moderate income during the short harvest time that follows years of preliminary preparation, both before and after admission, are all that may be relied upon with any degree of confidence.

What, then, is the attraction of the profession? It consists in the opportunities for study not only of books but of human nature in its various manifestations, in the cordial intercourse with men of intellect, to those of spiritual nature in the satisfaction of being, even in a low degree, ministers at the throne of justice. In no other profession is there less jealousy. The older lawyers are always kind to the young, for they remember that their own careers began in poverty and obscurity, and they owe to some other hand the first impulse towards success. Real learning and character are soon recognized by the profession, and it has become a proverb that a lawyer's best clientele rests in the confidence reposed in him by his fellow lawyers.

In the popular mind success in politics is often confused with success at the Bar. While constitutional questions require for their proper solution a legal training, and many great lawyers have sat in legislative bodies and served the State admirably, political pursuits are rather a disadvantage to the average lawyer. If he loses his place in the ranks of the profession, he is not likely to regain it, and if he takes office, he is too apt to find himself without a client when he returns to practice at the end of his term.

It will be remembered we are giving general views for the average man who seeks to devote his life to the legal profession. Exceptional circumstances must be dealt with as they arise, but as a rule it militates against success to seek and often even to accept political preferment.

While there have been jurists whose wealth of learning has added to the general well-being, men who have pursued their studies from the mere love of jurisprudence, it will rarely be found that a young man who

has been reared in affluence will have sufficient tenacity of purpose to undergo the discouragements involved in the long wait for business, and after he has obtained it bear the burden of responsibility and drudgery which it makes necessary. Therefore, we find that the great lawyer, as a rule, is the man

Who breaks his birth's invidious bar,
And grasps the skirts of happy chance
And breasts the blows of circumstance,
And grapples with his evil star.

To men of such calibre no obstacle will prove insuperable, either to admission to the Bar or to future success in the profession, provided always there is the necessary physical strength.

In seeking to test one's vocation it is well to ascertain whether there is a capacity for philosophical thought—a capacity both for analysis and synthesis. There are many members of the Bar who have mastered the art of practice, to whom fundamental principles of jurisprudence are as a sealed book.

There can be no doubt that in the larger centres of population the profession is overcrowded. Many more men come to the Bar than are needed for the general business of the community, and the first to drop out are those who have no special aptitude for their calling. While their legal education helps to secure them positions in trust companies and other institutions, and, of course, adds to their mental power, in a certain sense the years given to special study have been wasted. There are others who have capacity to attain high rank in the profession, who fail because of a certain temperamental lack of ability to use their knowledge of theory in actual practice. They miss the first opportunities to impress themselves on the court and their fellow lawyers, and then drag out obscure and poverty-beset lives to the end.

The commercializing tendencies of the age have unhappily invaded the profession, and the old ethical ideals have been neglected. The recent action of the American Bar Association and the State and local associations, in adopting a code of ethics and asking the law schools to make ethical instruction a part of their curriculum, shows that the better element of the profession is alive to the necessity of strenuous effort to prevent it from falling to the level of a mere business, with its unscrupulous members reaping the rewards of chicanery.

No man is likely to succeed in any calling who hopes to reach the goal along the line of least resistance. To succeed as a lawyer, worthy of the best traditions of the profession, requires intellect, courage and physical strength, all dominated by a strong will, and directed to the cause of justice based upon divine law.

WALTER GEORGE SMITH.

American Catholics and Foreign Missions

Eighteen thousand five hundred and sixty-eight priests, diocesan and regular, in the United States—this is the

count recorded by the "Official Catholic Directory" for 1914. We require so many, and we need more, but the time has come when we should contribute a few towards the evangelization of the heathen, who form two-thirds of the earth's inhabitants. "How can we spare good priests," you ask, "if we need them?" For the same reason that a poor man can spare some of his scanty substance in behalf of the religion which means all to him. What the poor man gets, comes to him from God, who can and will replenish his store or repay him in a hundred different ways. The poor man who is rich in faith knows this. The rich man who is poor in faith does not believe it.

The American priesthood is God's gift to the Church in the United States, and if that Church, afire with zeal for souls, should decide to give, even of its poverty, for the unreached millions beyond the frontiers, there need be no fear that God's charity will not more than cover the apparent loss. Vocations to the priesthood depend largely on the grace of God, who, as experience always proves, supplies a country the more plentifully in proportion to its generosity in meeting the needs of other lands. Readers of AMERICA have noted of late several eulogistic references to the growing strength of Catholicity in Holland. A few years ago the writer was spending a week there, in Roosendaal, at Mill Hill's preparatory seminary, when one evening after supper the conversation turned to the striking manifestation of the foreign mission spirit in that country. The Superior, producing a Catholic Directory, counted more than twenty colleges and seminaries devoted to the training of young men for the heathen missions. The question was asked: "How does the large number given to foreign missions affect the home supply?" And the reply was immediate: "We have more candidates for the priesthood and the religious life than we can place in Holland. They are crossing the Channel to England and the ocean to America."

The truth of the principle here illustrated may be seen in another incident of which the writer has heard. Some years ago, a well-known religious order of men opened a house in Holland. Few applications were received and next to no subjects accepted for the first three or four years. The little group continued about eight in number. Then came word from Rome to start a foundation in the West Indies. "Impossible!" exclaimed the prior, and so wrote his superiors. But the word was repeated: "Start." And three left the small community. Within a year the gap was filled and in five years the convent was harboring more than it could comfortably accommodate.

If, then, we consider the contribution of priests to the foreign missions not in the light of a business enterprise nor as an army manoeuvre, but as the carrying out of Christ's command, with every assurance of needed help and compensation from Him, we should not fear, even if we were to send away 568 priests and leave behind 18,000. We are not so foolish as to make this proposition. We know that it would be quite rash suddenly to

turn into the heathen masses 568 of our young priests now engaged in active ministry here in the United States. But suppose that this number did actually represent us on the missions. It would mean only a trifle over three per cent. gathering flocks in the wilds, while nearly ninety-seven per cent. would remain to guard and feed the sheep at home, and to bring back to the fold those who are wandering or lost.

No, what we have to fear is that, if we fail to cultivate the mission spirit, our own faith and love will, like the stifled flame, die. St. Augustine, in one of his homilies, tried hard to impress upon his people that Christ came to save others besides the Africans, and that those who thought this people alone worthy of redemption were not themselves worthy of it. He added, "What He gave, He gave for all." The Africans of St. Augustine's day evidently did not take his lesson to heart, and charity, the principle of Christian life, flickered and died in its confinement, leaving in Northern Africa only the ashes of a once-promising Church.

We are often told that the Catholic Church in the United States is a source of comfort to our Holy Father. We are complimented by fellow-Catholics of other countries for our generosity and loyalty. We flatter ourselves on our strength, and some of our Catholic journals seem never to tire of repeating such praises. But, honestly, do we adequately represent the Catholicity of the Church when we fail to heed the cry of the heathen? That cry is being answered by thousands of Protestants in our land, while it is safe to say that not a dozen Catholics have responded from the United States, and not three score from all America.

Of course we have our excuses—and they are good ones—which should be appreciated by all who, now or in the generations to come, will judge us. The European immigrants have been keeping us busy, so busy that we could not find time, or perhaps we did not think to find time, to climb on the heights and look out upon the heathen world white for the harvest. But now, while there is yet much to be done—and may there never be less!—the Church in many parts of the United States is quite as prosperous as it is in those countries that are at present supplying missioners to the heathen.

We have heard keen, prudent and observant men express the conviction that we shall never see a higher tide of development than the Catholic Church experiences to-day in some portions of this country. The immigrant was rugged—by training—but his descendant will have to overcome the effeminacy and luxury of the age, if he is to keep intact the faith and charity he has inherited. If, then, we can do nothing for the heathen to-day, what guarantee is there that we shall do something for them to-morrow? We can not afford to neglect the heathen. To do so is a narrow policy; it stamps us as un-Catholic and will make us such, with unhappy results to all concerned. Now is the time to act, for more reasons than one. But the one which we have sought to emphasize is

the preservation and strengthening of the faith in us stay-at-homes.

JAMES A. WALSH.

Directors of Corporations

Though clear ideas about the powers and responsibilities of directors of corporations are always a valuable asset, yet on account of recent investigations they have taken on a new importance worthy of immediate consideration.

The trusteeship of directors is the fundamental fact from which flow the laws governing their relations with the stockholders who choose them to manage a corporation. Their powers, such as they are, and they are very large, are to be used for the interests of all the stockholders all the time. For a director to make personal profit at the expense of stockholders is consequently a sin against the very nature of his office. For him to favor the interests of one group of stockholders against those of another is an offence of the same grade. It is not necessary to enumerate the various classes of offences which may be committed by directors in this way; it is enough to note that as trustees they are morally held to a very high degree of responsibility to their stockholders. I do not think the law is fully abreast of the morality of the matter. It probably is not, but that should make no difference.

The system as it has been applied in this country has worked, on the whole, perhaps better than many people think, and not as well as it might have. So far as my experience, covering over twenty years, may be relied upon, corporation directors have been, on the whole, more faithful to their trust, so far as intention goes, than most people believe. On the other hand, I have no hesitation in saying that they have, as a general rule, been less directly responsible for corporation acts done in their name—that is, they have exercised less direct control over them—than most people imagine. In other words, directors have, as a whole, not directed to a sufficient extent. They have been content to delegate extensive powers to executive officers and exercise only a very general supervision over their actions. In my opinion this is the chief fault which requires remedy.

Following the "reorganization period" of the middle nineties railroad boards tended to be composed very largely of men who were engaged in finance and banking. This was, perhaps, natural in the circumstances, but the effect was that power was centered upon rather large (numerically) groups of men who met at comparatively infrequent intervals and were more or less compelled to delegate their authority either directly to executive officers or to a small committee. It has, moreover, been the custom in this country to compensate directors for their services only by small fees paid for attendance at meetings, and in practice this has meant that directors are practically unpaid. Thus we have had the anomalous condition of stockholders expecting men

of large affairs, whose time might be supposed to be more than ordinarily valuable, to look after corporation affairs without remuneration. Such a condition naturally opened the door to such abuses as "one-man" power and the preference of individual interests over the general interest, especially as a fashion of apathy on the part of the individual stockholder has invariably ruled until things go radically wrong. The failure of the directors as a class to direct has been accompanied by failure of stockholders to watch and "check up" their directors. Here we have the seed which here and there have produced so rank a harvest.

Those who have given much study to the question of corporate management of late years do not wholly agree as to what changes should be made in our system, but there is a strong movement of opinion in favor of smaller boards, who shall be composed of experts, or at least semi-experts, and that these directors shall be expected to exercise a more direct and continuous supervision over the affairs of the corporations which they direct—also that they shall be well paid for their services. Boards of twenty-five men are too cumbrous for active work: from nine to fifteen men are as many as can work continuously together. Such boards would divide the active work with the executive officers, probably, by making small working committees, and thus would in fact, as well as in theory, bear the responsibility attaching to their office. I think that in the future we shall move toward some such management, for it is quite clear that public sentiment is opposed to "one-man" or purely "financial" control. I think, also, that a higher ethical standard than ever before will be exacted from directors, and that the law will also be made more stringent in this respect.

Speculation by directors twenty years ago was considered a venial offence; to-day it is regarded—and properly so—as a very grave matter. It always has been a clear breach of trust, but only of late years has public opinion visited it with proper reprobation. In my opinion there is much less of it to-day than many people suppose, and yet there may still be a good deal too much. The law can do little to stop this sort of thing. Reliance on an educated public opinion is the only hope of permanent betterment. But as long as we have unpaid boards composed largely of men engaged in important financial affairs the door is open for this abuse in one form or another.

THOMAS F. WOODLOCK.

A Lesson from the Catholics of Holland

An able and somewhat recent reply of the Bishop of Haarlem to the annual address of the local clergy, clearly reflected the line of conduct that is being pursued by the authorities in Holland in the Church's struggle with the evil manifestations of the spirit of the age. Religious apathy, criminal indifference, fierce and vicious opposition to man's higher interests, these as character-

izing present-day society, formed the key-note of the prelate's discourse. In grave and forcible words he urged his priests to continue enlightening and strengthening their people, above all, by means of exclusively Catholic organizations. No half-way measures; no compromise with the evil; no careless drifting along with the current of the times should ever be tolerated among them; but while adapting themselves to modern conditions and requirements, straightforward and unadulterated Catholicism should be the scope of their every exertion. The effect of this particular activity for a number of years past has plainly been visible throughout the country in a countless number of "Bonds," societies, clubs, patronates and trades and labor unions, in which Catholics have been banded together for the purpose of bettering their material condition while at the same time upholding their religious principles unabashed. In scanning the pages of the Dutch Year-book it is positively surprising to find in how many humble and usually little frequented avenues Catholic organization has penetrated. The polished banker, the spick and span dry goods man, the stylish jeweler, are found to have been segregated, each into an exclusively Catholic society, while the same process has been applied, separately, to the butcher's, the baker's and the grocer's help. Catholic drummers, pressmen, journalists and actors, all have been similarly unionized, side by side with the Catholic messenger boy, the farm hand and the wielder of pick and shovel. Virtually not a line of trade or labor is found to be absent from the long roll call of existing Catholic societies. Catholic "patroons," or employers of labor, appear to have just as carefully been organized in their respective lines of business. In the bulb-growing districts, for instance, Catholic growers have been formed into one society, and their Catholic employees into another, greatly to the advantage of both, since in discussing their mutual interests they are privileged to meet on a common, religious ground. The latest instance of this organizing process is a projected union of the Catholic members of all the municipal and town councils throughout the entire country. By a general order of the Episcopate any attempt at forming "non-sectarian" associations is not merely looked at askance but strictly prohibited. How jealously the principle of maintaining complete unity among Catholics is being guarded, may be inferred from the fact that in a recent local option election in the city of Leiden, Catholics in obedience to their bishop's wishes, refrained from participating lest by so doing they might unwittingly cause confusion and discord among themselves, since many advocates of prohibition are bitterly opposed to local option.

As a matter of course the hostile public press, at times, is deeply absorbed in discussing this "Separatism," as it is called, on the part of Catholics. By some it is stigmatized as a "shortsighted policy"; others for lack of argument content themselves with aiming the shafts of ridicule at what they sneeringly style the "fencing in" of

Catholics; while others again vehemently denounce it as *Paepsche Stontigheden*, or, papal aggression.

Nor are Catholics slow in defending their point of view. What is described as Separatism by their opponents, is claimed by them to be the most efficient means whereby Catholics and non-Catholics may be made to dwell together in peace. When individual members of society, they argue, associate together for attaining the very object for which society has originally been organized, and in doing so consider their particular method the surer and safer way, there is no more room for complaints about dividing the nation than there is about dividing the business or labor world when some of its members organize into separate commercial or trade associations. The latter practice is simply a concentrating of homogeneous forces in order to attain a particular aim quicker and more thoroughly, and such is precisely the object of Catholics in banding themselves together.

Furthermore they confine their efforts exclusively to their own people without interfering with the rights and liberties of others. They are striving to form a principally sound and vigorous Catholic body, and the more fully they succeed therein, the freer will become the intercourse with their fellow citizens of different persuasion. It is the lukewarm, the poorly instructed, the half-baked Catholic who ordinarily suffers from the ill effects of associating with outsiders. Catholics who have been educated in their own schools, who daily read a Catholic newspaper and are members of Catholic societies are thereby properly equipped to face the combat of life, and need entertain no fear about mingling with their fellow citizens, or practising towards them the utmost tolerance consistent with sound principles. As a parting shot, they insist on being allowed freedom of education and association when lasting peace and good will on their side will be assured. But while that is being denied them, and their rights on this score are being traversed on every side, the practice of caution and distrust on the part of Catholics will remain inevitable. The system most likely might not work out as smoothly in some countries as it appears to be doing in Holland. That it is eminently sound and practical, contemporary events are proving all along, since for every single worldly-minded Catholic who becomes disgruntled because of his impatience at wholesome restraint, a thousand others are thereby securely welded together into a picked body of troops, so to speak, whose morals and discipline can be safely depended on under the most galling fire.

V. S.

Georgetown's One Hundred and Twenty-fifth Anniversary

That Georgetown's call to her sons to come back and celebrate with her the one hundred and twenty-fifth anniversary had not been in vain began to be evident early on Saturday, June 13, the first day of the celebration. By evening the stream of returning "old boys" had increased to such an extent as to tax the spacious accommodations of Ryan Hall to the utmost, when

it came time for the annual alumni banquet. Enthusiasm was so high among the 650 present that often a recent graduate might be surprised to note his dignified neighbor, of the '70 Class, perhaps giving vent to war-whoops and class-yells full as fervently as the most ardent undergraduate.

In the course of the evening, the Hon. Charles A. DeCourcy, '78, of Massachusetts, arose and, after stating clearly a few of the purposes in gathering on this particular occasion, introduced Georgetown's President, Rev. Alphonsus J. Donlon, '88, who was received with a rousing ovation. Following these speakers came Martin Conboy, '98, who delivered some humorous and forceful remarks, and Representative Connelly, of Iowa, who mentioned as one of the regrets of his life that he had been unable to complete Georgetown's famous last year of philosophy.

An inspiring sight was witnessed on Sunday morning when alumni and graduating classes of the University, about 500 in number, assembled and marched in procession down to Trinity Church where, once on a time, memorial services were held for the deceased George Washington. There the Baccalaureate Sermon was delivered by the Rev. J. M. Prendergast, S.J., '89, Editor of the *College Journal* during the year of Georgetown's Centennial. In the presence of His Excellency, Monsignor Bonzano, he gave an eloquent sermon on the Church's attitude toward science and progress.

Early in the afternoon, the newly-organized Board of Regents held its first meeting. This Board, which represents a most important development in university administration, is composed of the President, Father Donlon, four other faculty members, and twelve members of the alumni. The result of their deliberations was a resolve to separate the preparatory school from the college, this being the most imperative need of the university at the present moment, and definite steps were taken towards this end. In the evening, following a faculty reception, a novel entertainment was staged in the quadrangle. This comprised an informal concert of old college songs by the alumni and seniors, and so agreeable did this feature prove that it was a late hour before the "old quad" ceased to reecho the harmonious voices of the singers.

At four o'clock on Monday afternoon "old boys" and "younger boys" with their families and friends gathered to celebrate Class Day "around the walks," an innovation whose instant success will insure its permanency. By classes, the seniors leading, the alumni marched through the quadrangle giving a hearty greeting to each familiar haunt in turn. The college store, the pump, "Mt. Rascal," the bake-shop and the tennis courts, all came in for a loyal hail, the procession of participants and spectators finally rejoining to "Grassy-green Hollow," a natural theatre situated in the heart of the well-known "College Walks." Here the class-day orations, the class history, poem and song were heard by an interested audience. The oldest spectator at these novel exercises was the Rev. Clement Lancaster, S.J., '59, while the oldest active participant was the present Director of Georgetown Observatory, Rev. John T. Hedrick, '71. As a conclusion to the program there was a general reassembly on the campus, near the statue of John Carroll, founder, and "Sons of Georgetown" was sung. This song is the composition of Robert Collier, '94, owner and editor of *Collier's Weekly*.

Monday evening two separate functions were held within the college precincts. An informal dance in the Ryan Gymnasium was attended by many of the graduates and their fair guests, while over in Ryan Hall a "smoker" was held for the elder generation, at which a few impromptu remarks were delivered by Wilton Lackaye and Governor Glynn of New York, the chosen speaker of the Commencement ceremonies.

Tuesday the 16th, graduation day, dawned fair and cool, and as the hour of the Commencement exercises drew near a crowd of nearly 4,000 began to assemble on the spacious campus. Directly in front of the Healy building, whose massive gray walls gave both shade to the gathering and resonance to the

voices of the speakers, was the platform on which the faculty and special guests took their places. On the right of President Donlon sat Georgetown's distinguished alumnus, Chief Justice Edward Douglas White; on his left, Governor Glynn. The exercises were opened by Father Donlon's clear, brief and forceful address in which he complimented the alumni present on their manifest loyalty to Alma Mater and appealed to the new graduates to emulate their example. After the conferring of degrees, Governor Glynn addressed the graduates, earnestly warning them that if they would be successful in life, they must "mix vision with work." Thus ended old Georgetown's birthday celebration.

EDWARD MCTAMMANY DONNELLY.

COMMUNICATIONS

The Roger Bacon Celebration at Oxford

To the Editor of AMERICA:

To-day Oxford celebrated the seven hundredth anniversary of the birth of Roger Bacon, one of the greatest of her sons. For the ceremony there had gathered a distinguished company of scarlet-robed doctors, a number of Franciscan friars in their brown garb, and several eminent scholars from abroad, amongst whom Monsignor Ratti of the Vatican Library in his prelatial robes, le Comte d'Haussonville in the dress of a member of the French Academy, and Professor François Picaret, the delegate of the University of Paris, in brilliant yellow were, perhaps, the most conspicuous.

The principal event of the day was the unveiling of a statue of Roger Bacon in the University Museum by Sir Archibald Geikie, former President of the Royal Society, and its acceptance on behalf of the University by the Chancellor, Earl Curzon of Kedleston. The statue, which is the work of Mr. Hope Pinker, is a full length figure in white marble. It shows Bacon in his Franciscan habit, astrolabe in hand, gazing with cheerful and unflinching mien into the unknown. In unveiling the statue Sir Archibald Geikie paid an eloquent tribute to the memory of the Oxford friar, recalling how "this eminent philosopher devoted his strenuous and chequered life to widen the boundaries of knowledge in every branch of intellectual effort and to make this increase of knowledge subservient to the advancement of mankind in virtue and religion." Roger Bacon, he said, "was one of the great forerunners in the development of the new or experimental philosophy which some four centuries later arose into quickened activity under the inspiration of his illustrious namesake, Francis Bacon."

Lord Curzon, in a graceful speech accepting the custody of the statue, described the ceremony as a tardy reparation of a long neglect, the filling of a notable gap in the commemoration of a long line of distinguished men whom Oxford had produced. Roger Bacon was, he said, one of the greatest men of genius Oxford had ever known. The sciences of which he was to some extent master included theology, medicine, philology, mathematics, geography, astronomy, astrology, botany, physics, optics, chemistry, alchemy—though he mentioned that with some suspicion—moral and political philosophy, and experimental science of which he was the acknowledged founder and parent. He foreshadowed, moreover, if he did not actually foresee, some of the most remarkable appliances and inventions of modern days. The steamship, the railway, the telescope, the magnifying-glass, gunpowder, mesmerism, the aeroplane and the submarine. Bacon was in reality, he concluded, one of the most unusual geniuses that England, or the world, had ever produced.

After Lord Curzon's speech addresses were presented by Father David Fleming, O.F.M., on behalf of the Order of Friars Minor, which he had come specially from Rome to represent, and by Professor James Ward, the delegate from the University of Cambridge. The Public Orator, Mr. A. D. Godley, brought

the proceedings to a close by delivering a Latin oration. The delegates and other guests were afterwards entertained at luncheon by the Warden and Fellows of Merton, the college which inherited so much of Roger Bacon's glory. To Bodley's Librarian, Mr. Madan, was entrusted the toast, "In memoriam Rogeri Bacon," while Monsignor Ratti, of the Vatican Library, made the chief response to the toast of "The Delegates," which was proposed by the Chancellor, Lord Curzon. Monsignor Ratti recalled the help that Pope Clement IV gave to Roger Bacon, and his advice to him to remain in Oxford in spite of the fact that he was under surveillance—advice which, if not followed, might have ended in the loss of all Bacon's works. Among the other delegates present were: Professor Eugene Smith, from Columbia University; Father Pascal Robinson, O.F.M., from the Catholic University of America; Father Cuthbert, O.S.F.C., Rector of St. Anselm's House, Oxford, and Father Felix, O.S.F.C., Professor at Queen's College, Cork, who represented the National University of Ireland. The others present at the luncheon included Sir William Osler, Sir Oliver Lodge, Colonel Hime, Mr. Cloutesley Brereton, Sir Arthur Evans, Professor Turner, Professor Odling and Professor Love.

Most of the delegates attended the Romanes Lecture by Professor Sir J. J. Thompson at the Sheldonian Theatre, and afterwards inspected an exhibition of manuscripts, etc., relating to Roger Bacon at the Bodleian Library. A garden party in the famous grounds of Wadham College brought the splendid Roger Bacon celebration to a close. In connection with the commemoration a volume of essays on Roger Bacon by various writers was issued by the Clarendon Press. Among the contributors is His Eminence Cardinal Gasquet, who appropriately writes on "Roger Bacon and the Latin Vulgate." It is hoped that to-day's proceedings may lead to the foundation of a Bacon Society, and may hasten the publication of the *opera omnia* of the Oxford friar.

A DELEGATE.

Oxford, June 10.

What Organization Can Do

To the Editor of AMERICA:

As a reader of AMERICA from its first issue, I wish to congratulate you on the article entitled: "The Power of Catholics" (Vol. XI, No. 7). The truth alone will make us free. For this reason I fully subscribe to Father Crowley's article also. What the Connecticut pastor says about Catholic college graduates and social and charitable activity is, I fear, only too true. For instance, in a certain city of the Middle West the population is over half Catholic. There are scores of Catholic college boys and graduates. But you can count on the fingers of one hand all the former Catholic college "boys" belonging to the eight conferences of the St. Vincent de Paul Society. Were it not for one or two other wide-awake Catholics, Protestants, non-Catholics and anti-Catholics would have civic uplift work all to themselves.

This lack of practical Catholic activity on the part of Catholics in general and of our college graduates in particular reminds me of the suggestion made by "Veritas" in AMERICA for May 23. What a world of good could be done by an efficient national organization of Catholic college graduates in opposing the competition-crushing and merit-defying activity of the Carnegie Foundation for the Advancement of Teaching (or rather Carnegie Foundation for the Promotion of Infidelity); the American Medical Association, and the Federal Bureau of Education now preparing the way for a gigantic educational trust in defiance of the liberty to teach guaranteed by the Constitution! At the meeting of the alumni of Campion College, Prairie du Chien, Wis., the pernicious activity of these agencies was discussed by Rev. Henry A. Holthaus, of Dubuque, Ia., in a paper on the dangers confronting Christian education. Very Rev. A. J. Bur-

rowes, the Provincial of the Missouri Province of the Jesuits, illustrated Father Holthaus' contention by showing how the Carnegie Foundation forced the efficient medical college of Drake University to close its doors, how it harassed Marquette Medical College at Milwaukee, and various other medical schools *under denominational auspices*. At the business meeting of the Campion alumni I suggested that efforts be made to get in touch with the alumni of other Catholic colleges. As soon as we were organized on a national scale we could have a special committee in each State to watch bills offered in the Legislature to promote the educational trust or, for that matter, to infringe on the rights of Catholics in any way. It is gratifying to learn that on the Saturday after Thanksgiving alumnae of Catholic colleges and academies will meet in New York City to start a national organization. This ought to put new life into the attempt made some years ago at New Orleans to line up our alumni into a national organization.

Of course, for all that we have more than enough national societies in which our college graduates could make their power felt, provided such a large percentage of them did not, as the *Catholic Citizen* recently remarked, give themselves almost exclusively to business and pleasure, forgetting all about the high ideals of graduation day and failing to work for God and country after they have provided for their material requirements.

We have the great Catholic pioneer of social service work in this country, the Central Verein. Then there is the Federation of Catholic Societies. Our Vincentians need help. In many parishes Sunday-school teachers are needed, as the pastors and priests are overburdened. The splendid work undertaken by the *Queen's Work* in making our Sodalities efficient factors in social and charitable activity calls for volunteers.

Then there is urgent need of pushing the national Catholic Women's League, started by the Central Verein last summer. On all sides are deserving Catholic societies and timely works waiting for generous support on the part of those whom God and thoughtful parents gave the advantages of a higher education that they might be a glory to Church and country and an inspiration to the multitude.

JUNIUS.

Dubuque, Iowa.

Ozanam Clubs for Boys

To the Editor of AMERICA:

I have read with much interest the recent letter of Mr. Wiesel, in which he calls attention to the existence of an Ozanam League in Baltimore, thus correcting a previous statement of mine to the effect that the work of the Ozanam Association in New York has not been followed in other cities. I cheerfully acknowledge my error and beg to extend to Mr. Wiesel and his associates my congratulations on the success of their work.

The fact remains, however, that apart from New York and Baltimore, the splendid work of the Ozanam Association in caring for the Catholic boy has been sorely neglected in almost every city. Why has not Brooklyn an Ozanam Club, or Boston, with all its Catholics, or Chicago, or Philadelphia, or San Francisco, or countless other of the smaller cities? Surely, the St. Vincent de Paul Society flourishes elsewhere than here. Surely New York and Baltimore are not alone in claiming men who have the ability and energy sufficient to inaugurate and to maintain this most practical of charities.

I feel sure that it has been in great measure due to ignorance of the very existence of the Ozanam Association that there has been such a lack of interest in it. It is with the hope of dispelling such ignorance and arousing such interest that I have written this letter. May I add that any requests for information as to the work done here in New York will be complied with gladly either by Mr. Edward Peugnet, 5 Beekman Street, New York City, or by the writer, at 2 Rector Street, New York City.

New York.

Louis C. HAGGERTY.

Needed Reforms in Women's Dress

To the Editor of AMERICA:

I have often wondered why AMERICA did not have a live page such as has lately developed in your "Communications." The issues of the last month or two show how instructive, interesting and influential this page may become for thousands of your readers. With these thoughts in mind and believing it best to use the prestige and influence of AMERICA, before that of the daily paper, for doing something towards remedying the crying evil of the feminine attire of the present day, especially among our Catholic girls and young women attending Mass and going to Communion, I ask why can not the reverend rectors and spiritual directors, while on or giving the annual retreats, Sisters and laity, do something in concert for a reform in this matter?

There was a time, not so very long ago, when the convent, academy and parochial school graduates could easily be picked out for their modesty of attire at home, abroad and in church, but this seems to be all changed now. Their attire at church and even at the Communion rail is too often just as indelicate, if not as shocking and disgraceful as that of an ill-bred, worldly woman.

Men, young and old, brothers and fathers are shocked every Sunday when they notice these so-called ladies, some of whom are Sodalists of Mary, going to Mass. Is there not a higher etiquette for the theatre than the house of God? In the theatre a lady will not wear a hat that will obstruct the view of those about her, but in the house of God such consideration is not shown. Too many wear hats so large that at the Communion rail they often seem about to knock the Sacred Host from the hands of the Priest.

It appears to me that if all the rectors and spiritual directors of girls' and ladies' Sodalities acted together on this question a great reform could be started in one month that would be edifying to all of us. Weak, spasmodic attempts here and there are futile. Begin an assault at once and all along the line and see the change. Fathers and brothers can do little. It is up to our spiritual captains.

T. J. D.

New York.

The Colorado Labor Trouble

To the Editor of AMERICA:

I read in your paper, an article on the Colorado labor trouble, and I made on the subject some reflections which I am sending now. You must remember that awful explosion which occurred in Dawson, New Mexico, on October 24, 1913, in which about two hundred and eighty-three men were killed. The Phelps Dodge Company, practical owners of the mines, called me there to help distribute provisions to the stricken families, and to help settle the damages. During my stay there I had to come in contact with the families of the larger part of the miners, not only of those who lost some member, but also of their Italian and Mexican friends and neighbors. The only ones that I did not come in contact with were the Greeks. Now Dawson is only a few miles from the labor trouble district in Colorado. The miners belong to the same class of people, work under the same conditions and many families have members and friends in both districts. You know the state of affairs in Colorado. After an awful catastrophe like the one in Dawson it seems that the bad feeling against the mining company ought to have come to the surface, but I did not find any bitterness or resentment, and it was a very easy matter for me to bring about a friendly understanding between the men and the company. Only in the case of one woman did I find any bitterness. The men had so much confidence in the company that they were willing to allow it to attend to their most intimate personal affairs. When I tried to

explain that maybe it would be better to have such business done through the consul they insisted it would be simpler, quicker, more economical and just as safe to have it done the other way. Although I did not deal with the Greeks, I understand that a good many were willing to do the same, until some emissaries from Colorado came to stop it. I do not know what the ultimate results were as I did not keep in touch with Dawson after my return. Now, what is the reason of the difference in the attitude of the miners of both camps? I can not help but believe that it is due to the difference in the treatment they have received.

I take this opportunity to compliment you on the very able way AMERICA is edited. It is the best and most reliable weekly I know.

L. MIGEON.

Las Cruces, New Mexico.

Outrages on Priests by Mexican Constitutionalists

To the Editor of AMERICA:

I am writing this letter for the purpose of informing you of the outrages committed by Carranza and Villa against the priests of Mexico, in the hope that some action can be taken in the matter. During the last three weeks priests were executed in Monterrey, and a rope was fastened round the neck of the priest of Candela, who was then dragged seven leagues to Lampazos. Many other priests have been tortured beyond endurance. Something should be done to bring these facts before our Government which is supporting Villa. I am prepared and willing to substantiate these statements.

R. O. LANCE.

San Antonio, Texas.

[The editor of AMERICA has no further information of these specific instances of the murder and torture of priests. He has, however, authentic information of other deeds which are simply horrifying.]

The Meaning of "Frequent Communion"

To the Editor of AMERICA:

The editor's recent article on "The Power of Catholics" sounds to me somewhat like the lamentations of the prophets of old. However, you may kindly allow me to suggest that the ending, which is usually put to the lamentations of the prophets, seems to be missing. This is the exhortation to the children of God to be converted to themselves. Your instructions are fine and noble indeed. However, you very well know that it is the heart which must be appealed to. The will must change in its actions. We well know that we suffer under persecutions and numerous injustices. But, unlike the children of God of old, we do not look around and see where we are doing wrong, so that our good Father in heaven is sending us these hard sufferings, which seem to be on the increase.

God has given us a man to tell us plainly what is to be done. He, the Pope, has told us that the "salvation of every individual and society at large depends upon the reception of frequent and daily Communion." It is rather strange that even a paper like AMERICA goes into the mind of our leader so little. I know of some zealous priests who have discontinued your paper just on that account. I was asked by them to do the same. But, so far, I have not yielded to their suggestions. You know very well, if you have taken the trouble to read and ponder over the decree, *S. Tridentina Synodus*, that the Pope tells us there that "frequent Communion is declared necessary by God Himself." How is it that great theologians can not understand this doctrine, when the Pope says that "Christ Our Lord insinuated this more than once and in unmistakable terms"? After several futile trials by myself and by others to get an answer from the Sacred Congregation as to the meaning of the word "frequent"

in this connection, I wrote to the Holy Father personally, asking him to let us know what is meant by the word "frequent" in that decree, since it is of such great importance to know this, as he teaches us that "frequent" Communion is declared necessary by God, hence a law of God. He has answered me through his private secretary that it has a relative meaning; for some it means two or three times a week for others once a week, or even once or twice a month.

Now, allow me to suggest that it is here the shoe pinches. The watchers on the towers will not listen to the great watchman in Rome. No paper in this country is willing to print this answer of His Holiness to me. And I feel that AMERICA also will not think it opportune to mention it. In our times, and that quite recently, we have the false doctrine printed in pamphlets, etc., that frequent and daily Communion is indeed very much to be desired, but that Easter Communion alone is necessary. Thus, no distinction is made between the Commandment of God and that of the Church. That whole decree in question plainly seems to be built up on the thesis of the necessity of frequent Communion, a thesis which is announced in the beginning of the decree. Father Lintelo, S.J., of Charleroy, Belgium, who at first refused to print this answer of His Holiness to me, wrote me a few weeks ago: "Your letter has opened my eyes. I thank you for having insisted so much. I will write on the matter in the June issue of the *Action Eucharistique*." Father Springer, S.J., of Sarajevo, Bosnia, wrote me: "I will send that answer to our Father General and Provincial."

Of course, we hear many kinds of objections, such as: The answer is not official, or it is not infallible, and so on. It certainly expresses the mind of the Pope, and that should be more than sufficient for a common Catholic.

To come to a conclusion, allow me to repeat again that it is here, and here alone, our shoe pinches. Unless we earnestly listen to our General, we will be ignominiously persecuted, not through the meanness of our adversaries, but through a just decree of our loving Father in heaven.

Troy, Mo.

L. F. SCHLATHOELTER.

Valentines in the Ages of Faith

To the Editor of AMERICA:

In view of the recent communications you have received regarding Catholic calendars and cards, the following bit of history may stimulate interest in these lines. The excerpt is from "A Short History of the Irish Province of the Society of Jesus" under date of 1617.

In those times St. Valentine's Day was celebrated in a very different fashion from what it is nowadays, as we may judge from the following extract from Holywood's (*i.e.*, Father Christopher Holywood, Superior of the Irish Mission, 1604-1626) correspondence of 1617:

On St. Valentine's Day patron Saints, which the Irish call *valentines*, are drawn for the year; crowds came to receive them, and promised over two hundred thousand acts of devotion, such as saying three Our Fathers or the Rosary every day, or giving alms once a week, etc.

Fancy the effect it would produce on the people of Dublin if it were announced that the Jesuit Fathers of Upper Gardiner street were prepared to celebrate the feast of St. Valentine by the distribution of valentines free of charge to all comers. The practice, as it existed in 1617, would seem to have been a sort of adumbration of what is now known in connection with the Apostleship of Prayer as the "Treasury Sheet," and as such might afford a useful hint to the authorities of the *Messenger* office regarding the future devout celebrations of St. Valentine's Day. It were well to bring back these customs. They are small but it was the weaving together of small things that made the strong bond of living Catholicity of the "Ages of Faith."

Woodstock, Md.

FRANCIS P. LE BUFFE, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 27, 1914.

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The Eucharistic Congress

This year's Eucharistic Congress, as our readers are aware, will be held at Lourdes from the twenty-second to the twenty-sixth of next month. The 24,000,000 Catholics who live under the Stars and Stripes will be adequately represented, let us hope, at this international assembly of delegates who meet to do homage and show honor to the Blessed Sacrament. But for the few hundreds of American Catholics so fortunate as to be at Lourdes in July, there will be millions who must remain at home. How can these latter best unite in spirit, as, of course, they should, with the multitude who gather at Lourdes? "Eucharistic Congresses and Communion Leagues," the intention recommended for July to the Associates of the League of the Sacred Heart, at once suggests the effective means of united prayer. Throughout the month the success of the Lourdes international gathering will, of course, be the object of the Associates' deep concern. Attendance at Mass and the reception of Holy Communion during the days of the Congress is another appropriate way of observing here at home the celebration that will take place in France.

An admirable way, moreover, of making the chief ceremony of the Eucharistic Congress a world-wide observance was suggested by a correspondent in our issue of June 6. The great procession of the Blessed Sacrament, he reminds us, will take place on Sunday afternoon, July 26, at five o'clock. In our eastern belt that is high noon. On the Pacific slope it is nine o'clock. As the Eucharistic Congress is ending at Lourdes, therefore, we could have in this country an Hour of Adoration, or a Mass of Exposition, followed by a procession of the Blessed Sacrament. So if all our readers will begin at once to interest themselves in the matter there can be held on July 26, in almost every church in the land, a Parochial Eucharistic Congress that will exactly synchronize with the solemn conclusion of the

international gathering at Lourdes. If the suggestion is widely adopted in this country, union and harmony among American Catholics will be wonderfully promoted, and our love for the Holy Eucharist permanently increased.

A Brave Speech

There are many kinds of chameleons. Some are quadrupeds; some are bipeds. The former change the color of their skin at almost every shift; the latter, though endowed with an individual, rational soul, change their opinions to meet popular demand. They shout with the noisy, dance with the joyous, weep with the sorrowful. Never for anything, except for lucre perhaps, will they express an opinion above a whisper, that runs counter to popular prejudice. There are some bipeds, however, which are not chameleons. They are real men. They have sane views and express them in plain, vigorous language. Such a person was the orator at the commencement of Manhattan College. Though conscious that he was running counter to a subsidized prejudice which has but to press a button to bring the public prints to its support, he spoke his mind in unmistakable terms. Right or wrong, he is a brave man. But he was right: his central thought was true. No one objects to a fund for the advancement of teaching. If administered properly it is a splendid institution, a blessing to the country in which it exists. The Carnegie fund is neither one nor the other. In fact, it is the very opposite of a blessing: it is an insidious creature set up as a stumbling block for the weak or unwary; it is a subsidy for irreligion.

To discourage religious education is bad enough; to penalize it in the slightest way is a crime; to offer gold on condition that religion be excluded from the classroom is an infamy. Such tactics hamper true progress. They jeopardize religion and morals both, and work harm to society. The provisions of the Carnegie Fund deserve a rebuke; they got it none too soon. A brave man, the President of the Board of Education of New York, did it, and he did it well.

The Only Remedy

Hugo Münsterberg, Harvard's professor of psychology, recently contributed to the New York *Sun* a paper on "The Great Need of Our Time," in which he shows what a menace to American civilization lies in the prevalent craze for pleasure and self-indulgence. The remedy he suggests is the obvious one, but in passages like the following the vital need of more asceticism in the world of to-day is admirably indicated:

The thousand social ailments of our day can be cured only by one remedy: our generation needs more self-control, more discipline. It is easy to draw an absurd caricature of discipline, as if it meant a kind of old-fashioned tyranny, which forces the will of one man on another. There is a nobler kind of discipline:

a man is to become his own master, instead of being a slave to the tyranny of his low and cheap desires. . . . The church has lost much of its hold, the old faith has crumbled, and the nation has replaced it by the one great creed of efficiency, of success, of worldliness. The new-fashioned scheme begins in the school days—nay, even in the nursery. The child no longer learns to submit to a stern command, but is welcome to do as he pleases. He is sometimes begged to change his mind, sometimes persuaded and sometimes bribed; but he has seldom a chance to learn obedience. And yet he who has not learned to be obedient can never really master himself. The kindergarten method of play is creeping into school life; our youngsters follow only the path of least resistance. They learn a thousand pretty things in the school, and not the chief thing which makes life worth living; to do their duty. Is it surprising that this go-as-you-please feeling streams into all channels of our public life? . . . This lack of self-discipline makes all the selfish, frivolous and lascivious desires grow rankly. The auto, the kino and the tango have become the symbols of our amusement-craving time. All kinds of little remedies are prescribed. Sexual education is to help us: and yet no mere learning about sexual life can help a community which does not find in its own sense of duty and discipline the energy to suppress the immoral impulse. . . . Only one thing can help us: a serious appeal to the conscience of the nation to believe again in discipline and self-control. And this belief must be planted in the heart of every American boy and girl.

The foregoing is an excellent analysis of modern tendencies, but like most non-Catholics who suggest remedies for the evils described, Professor Münsterberg does not seem to realize that a nation of unbelievers can not be taught to practise constant self-control. The motives offered them for doing so are not strong enough. "Men must learn to sacrifice themselves, if need be, for the good of the race," was one of the "ringing resolutions" passed the other day by the General Federation of Women's Clubs during their discussion of the "sex problem." What an effective deterrent! The New England Puritan was an "austere man" because he had a firm belief that God sets a heavy sanction on the observance of the Commandments. But to-day, as Professor Münsterberg owns, that "old faith has crumbled." Hence comes the prevailing lack of "discipline" that he deplores. The fear of God, which is the beginning of wisdom, is also the most effective motive for the practice of self-control.

The Censoring of "Movies"

That motion-picture exhibitions have now become almost as great a force in American life as the press and the school can be inferred from these impressive statistics taken from the *Outlook*:

There are from 16,000 to 20,000 motion-picture theatres in the United States. They entertain from 7,000,000 to 12,000,000 persons daily, or from 2,000,000,000 to 3,000,000,000 persons a year. \$150,000,000 is invested in motion-picture productions, upon which the American public spends approximately \$300,000,000 a year. The average cost of films is \$1.00 a foot. It may run up to \$8.00 or \$10.00 a foot.

The fact, moreover, that some twenty-five per cent.

of moving-picture spectators are probably composed of children under sixteen, makes it of vital importance that the miles and miles of films in which so much capital is invested should not be a menace to public morals. For the last five years the manufacturers of motion-pictures have been submitting new films for approbation to the National Board of Censorship, the headquarters of which are in New York. But a bill is now before Congress, providing for a Federal Motion-Picture Commission, which "shall license every film submitted to it, and intended for entrance into inter-State commerce, unless it finds that such film is obscene, indecent, immoral." This measure would effectively prevent the importation of objectionable moving-pictures from abroad, whence come most of the films, it seems, that are morally dangerous. The work of the Commission might well be supplemented by the vigilance of State or municipal boards of censors. Nothing should be left undone to keep decent, moral and harmless the numerous films which are daily exhibited in this country to several million boys and girls.

A Feminist Nursery

The problem that puzzled the famous old woman who lived in a shoe could be easily solved were she with us to-day. The regimen of breadless broth, severe chastisements, and compulsory naps to which she subjected her numerous progeny, must have failed, at least now and then, to free her mind completely from anxiety. But what a life of unruffled serenity the old lady could be enjoying to-day in New York, after packing off all her babies to the feminist apartment house recently opened here! For each of the little children who are fortunate enough to find a home with the feminists is to be reared in a general nursery where all the babies in the house will gather. Each little tot will share with four others the diurnal love and nocturnal care of two professional mothers, efficient and experienced maidens who will doubtless bring up the children according to the most modern feminist and hygienic principles. Moreover there will be a "kindergartner" for every ten toddlers, a primary teacher for each twenty older children, and a "play expert" in constant attendance. A dining-room where all the little folk take their meals together, a "rest room" where naps will be enjoyed in common, and a playground on the roof, where all, of course, gather for prescribed amusements, are other perfections of this wonderful feminist nursery.

In the entire account of the enterprise, however, the parents of these children are scarcely mentioned. For they will doubtless be wholly occupied with more important matters than bringing up their children. Feminist mothers will be free to devote themselves unreservedly to "the cause" or to "uplift," and fathers can pass all their leisure hours on the golf-field or at the club without any twinges of conscience. For are not

little Mildred and Reginald enjoying in the feminists' nursery a far more scientific bringing-up than could be had in an old-fashioned home? In case some of the weaker parents should like to see their children occasionally the promoters of this new apartment house would, no doubt, be a little indulgent. "Mothers' Receptions" might be held in the general nursery from three to four on the afternoon of every second Sunday. Mothers could then be introduced, if necessary, to their thriving offspring, though the watchful and muscular nurses present would see that no unhygienic displays of affection take place between relatives. Perhaps a half-yearly "Fathers' Night" could even be permitted when, for five minutes, or even seven, fathers might watch their babies gently sleeping in sanitary baskets. Be that as it may, this feminists' nursery may teach us what to expect when triumphant Socialism has abolished Christian marriage and destroyed the family.

Fuming and Fretting

"Did you ever see such"; "Well, if that doesn't just"; "Wouldn't that"; "Will you look at"; "Of all the most"; "Whatever in the world"; these are pet phrases reserved for the man who fumes and frets. These are his stock in trade, indexed in the dictionary of fuming and fretting, forming the contents of the Handy Fumer and Fretter, sold everywhere. These are the words to which are sung the discords of fretting, and which bear to the ears of suffering humanity the sad wail of fuming. In schools the teacher sometimes sets as an exercise an unfinished sentence for the pupils to complete. The school of fuming and fretting has few vacations, and filling out the above is its daily exercise.

Fume is tragic without any particular grounds for fury and gloom. Fret is as light and frothy as comedy, but, alas, never smiles. Fume is masculine; fret is feminine, but there is no likelihood of matrimony. They will become respectively a crusty bachelor and a peppery shrew. They once began a courtship, but Mr. Fume blistered Miss Fret's cheek and Miss Fret came very near snapping off Mr. Fume's nose. So the prospective union was averted and no gifts were returned. None had been given. They were the original preventers of useless giving.

Rub two pieces of sand-paper together. The heat is fume and the rasp is fret. Some dismal, wintry night, when it is sloppy underfoot and sleety overhead, and a raw wind is moaning, and every one is gloomy, you hear a long-drawn whine of the gale at your window and the frame rattles angrily. That is the time fuming and fretting find their way into man's soul. The fume is the howling whine, and the angry rattle is the fret. If Darwin is right, the cur represents the highest evolution of fuming and fretting. These qualities are atrophied in saints and in the dead, but in curs they proved fittest to survive and give full aid in the struggle against

pugnacious environment. Behold these two functions highly idealized and perfectly developed in the ugly snarl and the vicious snap.

Tell your neighbor who is fretting and fuming and mistaking his tea-pot for a typhoon generator some of the wisdom of the ages. Tell him that "Rome was not built in a day." Say, "More haste less speed"; "One thing at a time"; "Make haste slowly." Alas, he has his answer ready, and he turns your wisdom back upon you and overwhelms you with excited and fiery exclamations about making hay and saving stitches and not putting off till to-morrow. Striking hot iron especially appeals to him. He likes a hammer and is delighted to get iron into such a state that he can beat it into any shape he chooses.

Herod fumed and fretted, and then dispatched an army to slaughter helpless babies. The Pharisees fretted and fumed until they, too, got murder into their hearts. Peter fumed and fretted himself, first into a fret of fervor, then into an unwatchful sleep, then into a dangerous occasion, then into curses and denials. Peter, however, stopped short of the treachery and murder found in other fuming and fretting, and with one look of his Lord the fumes went up in repentance and the fret fled before humility.

When a man finds that every time he opens his eyelids, something he sees propels a speck of dust into his sensitive eye, or when he feels the grit of sand in every particle of food, or detects a fly in every ointment whose fragrance assails his nose, when, in a word, every one else and every thing else is wrong about him and pressure is high and hot boxes threaten all wheels, no doubt there is need of a doctor, but in all cases there is more need of Him Who came to earth to do the most tremendous work ever attempted, the sanctification of mankind, and then waited for thirty years quietly and calmly before He started. Your fumer and fretter would have been able to suggest improvements to Omnipotence and give assistance to Omnipotence. There were some who fumed and fretted and murmured against the Master of the House, but all their resentment and angry glances and galling burdens and sweating hearts availed nothing. "They likewise received every man a penny."

LITERATURE

Roger Bacon and His Age

It is a hopeful sign of the times that the leading men in the literary, scientific and public life of Protestant England are now collaborating with its greatest university in glorifying a Franciscan friar of seven centuries ago, who flourished in an age when the Catholic Faith was in fullest power throughout Christendom and was as admirable for his loyalty to the Church's teachings as for his varied power in the exposition of all knowledge. Nor is their tribute colored by acceptance of the long-cherished fable that his Church rewarded his genius and achievements by immuring him in her dungeons. They are of the class of men, now fortunately on the increase,

who have discarded the Protestant legend and go back for historic truth to its sources. These sources are Roger Bacon's own writings, and also the ideals, teachings, practices and achievements of his great contemporaries; and the Circular of the Oxford Commemoration Committee, who have undertaken the still greater service of printing and editing his entire works, shows they have taken the right road to get a comprehensive view of the Doctor Admirabilis, who "took all knowledge as his province and rarely touched a subject which he did not illuminate."

Born in Somersetshire about 1214, and educated at Oxford and Paris under such masters as St. Edmund of Canterbury, Robert Grosseteste, Bishop of Lincoln, Peter Peregrinus and Blessed Albert the Great—from all of whom he testifies he received his predilection for mathematics, physics, languages and Scripture—Roger Bacon entered the Franciscan Order about 1240, taught in the Franciscan Hall at Oxford, and continued to write critically and constructively up to his eightieth year, always illuminating whatsoever he touched and leaving to posterity some eighty treatises on every subject of knowledge. Studying everything at first-hand and leaving nothing to guesswork—a principle he inculcated and expounded in his *Opus Majus*—he was pronounced in philosophy and theology "the admirable doctor," was master of Greek, Hebrew, Arabic and mathematics, developed inductive logic into a workable system for scientific research, and applied it to his physical, chemical and astronomical studies, testing all his theories by experiment and constructing instruments for their verification and development.

His results anticipated most of the boasted discoveries of our age. His "Scientia Perspectiva" describes clearly the reflection, refraction and aberration of light, its rate of motion, and the basic principles of optics and mechanics as we know them; and he deduced therefrom the use of spectacles, burning mirrors, microscopic lenses, and the possibility of diving-bells, air-pumps, cameras, hydraulic lifts, motor-cars, steam and motor boats and flying-machines. Sir John Sands explained recently to the British Academy that Columbus presented a passage from Bacon's geographical works to Ferdinand and Isabella as a proof of the feasibility of his project, and that Bacon's comments on radio-activity show him to have known the properties of radium. He details the possibilities of gunpowder and the process of its making, but conceals one of the essential ingredients, charcoal powder, in an anagram, fearing the dangerous consequences of its use. He detected the errors of the Julian Calendar, his suggestions leading to the corrections of Gregory XIII; and the methods he laid down for the revision of the Sacred Text, and for pastoral preaching and the use of its Scriptural sources, are substantially identical with the decrees and directions on these subjects promulgated by Pope Pius X. Many Pontiffs have set themselves to correct the "seven sins" in theological study he drew up for Clement IV—subordinating divine theology to human philosophy, and human expositions to Scripture itself, and explaining it from corrupted texts; neglecting the sciences and other necessary studies, and preaching the words of men with pomposity instead of expounding the Word of God with simplicity. His "four grounds of ignorance"—following unreliable authority, custom, and the opinion of the unlearned, and hiding ignorance under a parade of wisdom—are still widely trodden by the feet of men.

As Dante's criticism of some Popes popularized him with Protestants, so Friar Bacon's occasional difficulties with his superiors and immoderate strictures have incited certain folk to exploit him as a weapon against Church and papacy, which, because of his enlightenment, repressed and hid away this solitary light in an age of murky darkness. Colonel Roosevelt, in "History as Literature"—a repertory, by the way, of

similar charges and misstatements—has accepted their view of him:

Roger Bacon, the one great scientific investigator (of the Middle Ages) who actually did put as an ideal before himself the honest search for truth, was imprisoned for years in consequence; and this in spite of the fact that his avowals of abject submission to theological authority and unquestioning adherence to dogma were such as we of to-day can with difficulty understand.

The difficulty lies in the fact that such critics will not apply the methods prescribed by Bacon, and successfully employed in exploring the "River of Doubt," to the removal of the "four grounds of ignorance," and that, as Professor Morley puts it, they "still make sheep-walks of second, third, fourth and fiftieth-hand authorities." There is no first-hand authority for the later legend that he was "imprisoned for years," or at all. He was subject, like all religious, to the rules of his Order and the penalties of their violation, among them a fast of bread and water in his cell for publishing books without authority—just as American army officers and officials of state are forbidden so to act and are punished for so acting—but it happens that Bacon was especially exempted from this rule by the Pope himself, and that the very books in which he elaborated his ideals and methods of honest and thorough investigation were written at the expressed desire, and at the expense, of Clement IV, the Sovereign Pontiff.

Bacon's zeal led him into some rash, indiscreet, and exaggerated statements; but, like all good Catholics then and now, he accepted unquestioningly dogma and direction from divinely constituted authority, with the greater ease that, having removed "the four grounds of ignorance," he could better discern the limits of reason and the motives of faith.

It is a common-place of the encyclopedias that Bacon was a brilliant exception in an age of dullness, and even Catholic panegyrists have been using such expressions as "he was three (or six) centuries in advance of his age." The fact is, not so much that he was ahead of his age as that he was far ahead of the decadent ages that followed him; that the last century only has caught up with him in the material sciences; and that the present is still far behind him in the methods of theological, scriptural and philosophic research that he deemed fundamental, and above all in the science of education. Bacon was the natural product of his age, not its accident. He held the place in the natural sciences that his fellow-student Aquinas occupies in theology, his contemporaries St. Louis, Dante, St. Francis and St. Dominic, and the builders of the great cathedrals, in poetry, government, architecture and religious devotedness. None of these were isolated figures in their line of distinction, nor was he. There is no study or method expounded in Bacon's works that may not be also found in the works of his teachers, Albert the Great, Bishop Grosseteste and Peter Peregrinus, to whose system of experiment in physical research and mathematical and chemical achievements he himself pays glowing tribute. Robert of Lincoln's protests against scholastic and ecclesiastical abuses are stronger than his pupil's, Albert's observations in botany, natural history and astronomy are not less keen, and Peregrinus, his brother Franciscan, knew, says Bacon, "all natural science because he is a master of experiment." Cantor, in his history of mathematics, puts two others of the century above Peregrinus, and states that mathematics were then studied intelligently and widely, a fact of which its architectural monuments are standing evidence.

Bacon's genius built high and well on the strong foundation of his predecessors, as did St. Thomas, Scotus, Dante and Giotto; and if its fruit was delayed, it was through the same causes that produced the general decadence that culminated in the Reformation, which destroyed a part of his greatest

work with the monastery in which it was written and preserved. He had learned and lived among scholars, "who," says Professor Saintsbury, "whatever they were, were thorough, and whatever they could not do, could think." He taught future ages to think better on all subjects terrestrial and celestial, and if his criticism of his age's defects was comprehensive, it was because the great qualities and acquirements from which they sprang were universal. Roger Bacon's glory is a part of the glory of his age, and its lesson is expressed by Professor Morley: "The thirteenth century is at the root of what men think and do in the nineteenth"—and, we may add, will still be at the root of true thought and noble action in the centuries to come.

M. KENNY, S.J.

REVIEWS

Catholic Democracy: Individualism and Socialism. By HENRY C. DAY, S.J. With a Preface by His Eminence FRANCIS CARDINAL BOURNE. New York: Longmans, Green & Co. \$1.80.

Father Day has given us far more than a mere treatise on economics and sociology. He has entered deeply into the history and philosophy of the labor movement. The false social doctrines of our day have their roots in the past and draw their nourishment from the most various and contradictory systems of rationalistic philosophy. To deal with them thoroughly and profoundly requires a knowledge and training of which few are possessed. Father Day has come to his task with a mind well equipped, and has evidently prepared himself by the broadest reading of social literature of every kind. His work will therefore be of great importance for the student, writer or public speaker who has to deal with the questions of the day. Indeed a general knowledge of them should be part of the intellectual outfit of every Catholic. They can not be ignored.

The author has chosen a very comprehensive title for his book. All social systems can in a manner be classed under one of these three heads: Christian Democracy, Individualism or Socialism. They either destroy liberty and enslave the individual to the State, and are then socialistic; or they exaggerate the liberty of the individual and unduly restrict the power of the State, and are then individualistic; or finally they assure the proper balance of liberty and authority, giving free scope to personal initiative without permitting it to interfere with the common good, and we may then call them democratic in the true sense of the word. After the example of the Church, the author adds to Democracy the qualifying adjective "Christian," because its ideals can never be realized except under the auspices of Christianity, and because neither sociology nor economics can ever be divorced from religion. Christian Democracy therefore is the golden mean between the radical extremes of Individualism and Socialism. Both of these latter systems contain elements that are in themselves entirely unobjectionable; but all such factors are fully embraced in the Catholic ideal clearly outlined for the world by the Sovereign Pontiffs Leo XIII and Pius X.

The true object of society is the common good, as all the great social writers of the Church have taught. The object of radical Individualism and Socialism, on the contrary, is, at the best, the public good. The distinction between these two objects is admirably defined by the author. Society, as a moral body existing only by its component parts, can have no end in itself or enjoy any good independently of its members. The sum total of the social good accruing to all its members is "the common good," which can never be opposed to the real good of individuals. On the other hand, the well-being of the collective body as a whole is "the public

good." This, it is clear, can exist even when the good of individuals is sacrificed. "The public good," he writes, "is attained when the nation is prosperous; the common good, only when the people are happy. The public good can survive under oppression; the common good can exist only in an atmosphere of justice and freedom." The incompatibility of either Liberalism or the present Socialist movement with Christianity is clearly established by the author. J. H.

Through an Anglican Sisterhood to Rome. By A. H. BENNETT. With a Preface by Sr. SCHOLASTICA M. EWART, O.S.B., of St. Bride's Abbey. New York: Longmans, Green & Co. \$1.35.

The confessions of converts are always interesting, and especially so when they do not follow on the same lines. Some souls appear to gravitate naturally to Rome, and Miss Bennett is evidently of this number. It by no means follows that the road thereto should lie along the path of anguish and much mental agony; although in certain cases this is inevitable. There is a charm and intimacy about Miss Bennett's narrative that places it quite apart from the general story of a conversion, though it will be better appreciated by those who have some slight acquaintance with Catholic and High Church affairs in England. The account of Miss Bennett's connection with an Anglican Sisterhood is written with great fairness and with no trace of bitterness: but the English feminine instinct shows itself here and there. The author's conversion took place shortly after the Brighton crisis. It is well to take note of these periodical crises in the Anglican Church, which invariably result in an aftermath of a considerable number of conversions to the Church. These phenomena appear to be peculiar to England, and to High Church circles, and may well at some future time form a subject of investigation by the student of religious psychology.

The author links her story with the Anglican Benedictine Nuns of Malling Abbey, now at St. Bride's, and relates some interesting facts in connection with their conversion. Catholics of America will be interested to know that the convert Society of the Atonement at Garrison-on-the-Hudson, had some little share in the latter event, for the first note of the conversion was struck when the Anglican Benedictines first observed the Church Unity Octave for the reunion of Christendom, inaugurated by the Rev. Father Paul, S.A., whilst an Episcopalian, and now observed throughout the Catholic world. In describing the installation of Dame Scholastica Ewart as "Abbess" of Malling, Miss Bennett has quite forgotten to mention the Greek archimandrite who came down specially from Bayswater, and, by his presence, made quite a reunion of the Churches! The illustrations are interesting, and portray the chief persons concerned in the recent Caldey conversions. For an American, Miss Bennett is guilty of a serious geographical inexactitude when on page 116 she speaks of "Peeksgill in the Adirondack Mountains"; and for the benefit of American readers it should be explained that "penitentiary" in England means a home for reclaiming fallen women, not a species of prison as the term connotes in America.

In view of the very erroneous ideas that Anglicans have of their fellows who become Catholics it is to be hoped that our separated brethren will read this book largely. It will not in all probability entice them in droves into the Catholic Church—that is the work of the Holy Ghost. But it may help to dispel the notion that becoming a Catholic is the first step towards a course of bitterness, uncharitableness, and general mental flabbiness; and coming at length to see that the sun does not shine on his side of the hedge only, the Anglican may not improbably find his way into the Fold. H. C. W.

Clark's Field. By ROBERT HERRICK. Boston: Houghton, Mifflin Co. \$1.40.

It has been remarked that this capable author, the leader of

the Chicago school, has of late been writing less like Mr. Howells than formerly, but more like Mr. McCutcheon. "Clark's Field" seems to substantiate the charge. It is a depressing, realistic novel without an amiable or noble character in it, except an old judge. The earlier part of the story is done with great literary skill. The town of Alton and the Clark family are strikingly true to life, but the book subsequently deteriorates into the sensationalism of a "best seller." "Clark's Field" is a tract of land in a village near the mysterious city of "B—," in the eastern part of "M—." The property grows so valuable that when some long-disputed titles are finally "quieted," the last of the Clarks, a poor, dull, uninteresting girl of fourteen suddenly becomes a \$5,000,000 heiress.

Mr. Herrick's sordid story is that of Adelle's "development," under the influence of this large fortune. She goes to a fashionable school on the Hudson where "mere scholarship" was despised, as the teachers strove rather to "awaken the intelligence," "stir the spirit," and "educate the taste," but where the girl's morals were neglected and imperiled. A "finishing off" in Europe, a run-away marriage with a worthless American who squanders half her fortune, the violent death of her little boy, her divorce, and the discovery of a lost claimant of "Clark's Field" are some of Adelle's adventures. No one would call her a Puritan. The story ends with a more hopeful note, for the heroine begins to realize that that possession of great wealth entails responsibilities as well as advantages. Assisted by her cousin Tom, she means to start some "uplift" work among the tenements that cover her property. Pessimistic as the story is, most who begin it will doubtless read on to the end for the author's remarkable gift of description and analysis is often in evidence. W. D.

Ten Reasons Proposed to His Adversaries for Disputation, etc. by EDMUND CAMPION, S.J. The Catholic Library No. 6. St. Louis: B. Herder. \$0.30.

It is a mistake in controversy to allow your adversary to change continually the ground of dispute and to follow him into new questions until he has confessed himself vanquished in the matter first discussed, which then becomes for you an authentic weapon. Catholics have perhaps been too indulgent to Episcopalianism in this matter, probably because of the utter weakness of its case, however presented; and so the controversy has drifted from one thing to another, with this highly unsatisfactory result, that Episcopilians have come to pretend that they have been victorious in all the old issues. Hence the editors of the Catholic Library have done good service in republishing the famous "Ten Reasons" of Blessed Edmund Campion. It is evident that the Church of England, whatever may be the attitude of some of its members to-day, is essentially just what it was in its foundation. The theory that it is something apart from the rest of the Protestant world, that it has no connection with Luther, or Calvin, or Zwingli, however agreeable to modern high churchmen, does not correspond with the facts. Certainly Campion knew the nascent Church of England well, and for him the refutation of "Anglican Claims" was merely the refutation of those heretics, of Beza, Kemnitz, Melanchthon, Huss, the Magdeburg centuriators and such like; for he held his English adversaries to be merely their representatives. And the English adversaries, though they labored hard to refute him, did not deny his assumption. They did not charge him with *ignoratio elenchi*, nor say, as do their children of the present age: "We are a 'gens electa,' and have nothing to do with the odious continental reformers." All the world knew that the reformed religion of England was of the same stuff as that of the Continent. No doubt some will detect in the "Ten Reasons," errors of fact that do not touch the main argument, such, for instance, as that St. Patrick and St. Augustine were consecrated in Rome, and will be tempted to make much of them. Before yielding to the temptation let them read and try to understand the "Ninth Reason Sophisms." We

hope to see soon reprints of "Think Well On't" and "The End of Controversy."

H. W.

Nova Hibernia. By MICHAEL MONAHAN. New York: Mitchell Kennerley. \$1.50.

The newness in this book of lectures on ten Irish poets of the century is not Hibernian. Mr. Monahan seems to be one of those clever young men who, setting out to instruct the Lord how to better the universe, would begin by extinguishing or silencing the whole race ecclesiastical. His opinion that "two or three of Moore's melodies are worth half the theology in the world" indicates the measure of his mind and creed in immaturity. Hence his laudations of the vilest products of Synge and Yeats and his obsession that *rancune (sic) ecclésiastique* has hampered and fettered Irish letters and depreciated Moore because of his alleged change of religion. It so happens that the Irish priesthood composed or preserved the literature that holds the traditions which Yeats and his kind have been minting into mist, and that it was the *Irish Ecclesiastical Record* that finally cleared Moore of the charge of apostasy. Apart from this, his appreciation of Moore is well poised and excellently phrased, and as he proceeds with Mangan, Davis, Griffin, Callanan and Father Prout, the French anti-clericalism gradually exudes, he resumes the religious and national sentiments connoted by his name, and his literary expression grows into mastery. His portrait of Prout as litterateur and man is capitally done, and Callanan wins him back to his own purity of faith and feeling. The gentle poet of Gougane Barra recalls to him the vision of a modest church and its worshipers that he parted with in his childhood:

A bell is slowly ringing to Mass, and there is a whisper at my heart that, if I wait and watch with faith like unto theirs, mayhap I shall see among those quiet faces one whom I too early lost and whose anxious love shines upon me from the mists of childhood.

Should he follow the whisper—and he does through three-fourths of the book—he will throw off altogether the anti-clerical pose, which is alien alike to Nova and Antiqua Hibernia, and excise the Yeats-Synge disfigurements from an otherwise fine piece of literary work.

M. K.

The Triumph over Death. By the Ven. ROBERT SOUTHWELL, S.J. Edited from the Manuscripts by JOHN WILLIAM TROTMAN. The Catholic Library. No. 8. St. Louis: B. Herder. \$0.30.

Lady Margaret Howard, the daughter of the third Duke of Norfolk, and the wife of Robert Sackville, afterwards Earl of Dorset, died in 1591, when only twenty-nine years old, and to soothe the grief of her half-brother, the Earl of Arundel, Father Southwell wrote "The Triumph over Death." In quaint sixteenth-century prose he enlarges upon all the virtues possessed by the lamented lady, who was "in sum" "an honor to her predecessors, a light to her age, and a pattern to her posterity," and reminds the bereaved Earl that

We are tenants-at-will of this clayey form—not for term of years. When we are warned out we must be ready to remove, having no other title but the Owner's pleasure. It is an inn, not a home; we came but to bait, not to dwell; and the condition of our entrance was in fine to depart.

The second letter in the volume the author wrote his father, who was then living in schism but who died a confessor. The martyr also wrote to his brother and to his cousin letters which are here printed and a soliloquy hitherto unpublished. Mr. Trotman's appendices take up almost half the book, and he devotes much of that space to expounding a fantastic theory about the authorship of Shakespeare's plays. They were not written, it seems, even by Bacon, but by John

Trussell, Father Southwell's literary executor! Mr. Trotman need's an editor's restraining hand. W. D.

Time or Eternity? And Other Preachable Sermons. By Rt. Rev. JOHN S. VAUGHAN, D.D. New York: Benziger Bros. \$1.75.

In this volume, Bishop Vaughan has collected a number of sermons, reprinted, for the most part, as he explains in his preface, for they appeared in the public press, soon after delivery. The Bishop's language is throughout plain and simple, the illustrations ordinary, though eminently practical, but the sermons are not, for that reason, wanting in force and true eloquence. The arguments used in the purely doctrinal discourses are simple and striking, while the manner in which they are presented is strong and convincing. No attempt has been made to give a connected series of sermons for all Sundays and festivals, but most of the subjects treated would be timely and appropriate at almost any season of the year. The student of rhetoric might find it difficult to analyze some of these sermons, according to strict rhetorical rules. Nevertheless, there is in each of them a natural sequence and a logical arrangement of ideas. For all who wish to preach in sincerity the Word of God, they may well serve as models of plain, practical sermons, to make the hearers reflect seriously on old truths and not merely to tickle their ears with fine phrases and their fancy with new theories.

J. A. T.

Zum Priesterideal. By FERDINAND EHRENBORG, S.J. St. Louis: B. Herder. \$1.20.

We possess but few lives of saints written by their spiritual director, with the help of their complete spiritual diary. Cardinal Bellarmin, the spiritual director of St. Aloysius, assures us that Gonzaga was not the only saint among the students of the Gregorian University in Rome. Scarcely thirty years later St. John Berchmans was another whom God had singled out for the honor of the altar. Eight years ago John Coassini, another student of the same institution, was kneeling between the tombs of these two saints during the solemn religious services opening the new scholastic year. He had come from Gradasca in Austria with the determination to prepare for the priesthood like Aloysius and Berchmans by serious study and personal sanctification. Every year, on the feast of St. John Berchmans, he notes down his resolution to become a saint in imitation of his patron, and what he resolved he carried out with wonderful energy and perseverance. The holiness of John Coassini was unknown to all but his fellow students and his superiors, yet on the occasion of his death, only seven weeks after his ordination to the priesthood, the Holy Father himself expressed his admiration of this chosen soul in a letter addressed to the college, and his superior announced Father Coassini's death with the words: "Just now a saint has died."

In this biography written by his spiritual director we can watch the making of a saint, his interior life with its successes and struggles, the temptations he suffered against his vocation and against the Faith, his ever-growing appreciation of the dignity of the priesthood and his ardent love for the Church. We see him in the daily life of a seminarian, engaged in his studies, following the exercises of devotion, joining in recreations and amusements, ever ready to render any service, esteemed and loved by all, and we see beneath all this, the interior spirit that pervaded and sanctified every action. The book is admirably suited for reading in seminaries, for a more practical instruction could hardly be given those preparing for the priesthood. Some repetitions in a book of this kind are almost unavoidable. The poem at the

end might be omitted to the advantage of the final impression upon the reader.

A. A. M.

BOOKS AND AUTHORS

In "Social Justice Without Socialism," by John Bates Clark, the Houghton Mifflin Co. offers a single lecture of the Barbara Weinstock series delivered at the University of California. In place of Socialist Utopias Mr. Clark pictures for us a "progressive paradise" to be realized through social reform. Although we can not agree with all his views, many of them are excellent. The need, however, of religion to make possible any paradise on earth, such as consists in a reign of justice and charity among men, is not sufficiently understood by the author. The booklet sells for fifty cents, but contains barely fifty large-typed and wide-margined pages.

"The Amazing Argentine" (Funk & Wagnalls Co., \$1.50), by John Foster Fraser, is an Englishman's account of the material progress of that great South American Republic. He relates again the familiar story of the country's marvelous development and of her citizens' wealth and enterprise. On such matters the value of the author's testimony is probably greater than are his observations about the religious and social state of Argentina. "Buenos Aires is the most immoral city in the world," he asserts emphatically. But five pages further on he owns that Argentine women "are beyond reproach" and that "plays with the faintest hint of suggestiveness about them are barred." How are these statements reconciled? The book is filled with good illustrations.

Father Hugh F. Blunt, whose two volumes of verse have been favorably reviewed in AMERICA, has now tried his hand at a boy's story called "Fred Carmody, Pitcher" (The Devin-Adair Co., \$0.85). It is a tale of an athletic lad's adventures at a Catholic school in Canada, and all the characters are so true to life and the interest is so well sustained that boys are sure to enjoy Father Blunt's first venture into a new field. A book for little Catholic girls is "The Ups and Downs of Marjorie," (Benziger, \$0.45) Mrs. Waggaman's story of a lovable orphan who, after many haps and mishaps, finds a rich grandpa.

Is Mrs. Gaskell's "Cranford" read nowadays? Her sketches of English village life during the early half of the last century are so humorous and discerning that the book should always delight the lover of good literature. Unfortunately the fact that "Cranford" is a "classic" deters from reading it many who would enjoy making the acquaintance of Miss Matty, the Captain, Mrs. Holbrook, Miss Jessie, Peter, Martha and the other worthy villagers. The Charles E. Merrill Co., of New York, has now placed "Cranford" in their attractive "English Texts" series, price forty cents, and Miss Helen Elizabeth Davis has furnished the volume with a good introduction and adequate notes.

Pamphlets have been accumulating on the reviewer's desk. From the Augustinian Press of Kalamazoo, Mich., came in quick succession the first and second editions of "The Worker and His Wage," a lecture in which the Rev. William F. Dooley, S.J., President of Detroit University, admirably expounds the Church's teaching on that burning question, and clearly demonstrates the unsoundness of the Socialists' solution. The Catholic Truth Society of Pittsburgh has recently issued, in two parts, a useful pamphlet entitled "What the Protestant Bible Says about the Catholic Church," by Josephine MacLeod Patterson, and has also published second editions of "Catholic Principles of Civil Alle-

giance" and of Dr. Coakley's "The Difference between the Catholic Church and Protestant Sects." The learned address Walter George Smith, the well-known Philadelphia lawyer, delivered last March to the Guild of Sts. Luke, Cosmas and Damian, on "Medical Professional Secrecy in the Courts," is now to be had in pamphlet form, and so is the valuable paper on "The Teaching of Sex Hygiene in Our Schools," which the Rev. Francis Heiermann, S.J., of Cincinnati, contributed to the *Lancet Clinic*. He ruthlessly exposes the danger and folly of that delusion. "Roads Beyond the School" is a good little collection of "hints on vocation for young men," which R. Cloran, S.J., of St. Stanislaus Novitiate, Guelph, Ont., has prepared, and "Louis Veuillot—Le Catholique," an address given by Father Louis Lalande, in Laval University, is sold as a pamphlet by Arbour & Dupont, Montreal. The price of the foregoing publications is probably five cents each. Father Richards' "Introduction to Catholic Reading," favorably reviewed in our issue of May 30, is sold at ten cents a copy, with a liberal discount for large orders, by the Le Couteulx Leader Press, Deaf Mute Institute, 2250 Main street, Buffalo, N. Y.

"The Dream of Gerontius and Other Poems" is the title that Cardinal Newman's "Verses on Various Occasions" takes in the attractive, sixty-cent volume that the Oxford University Press has recently published. Seventeen poems that first appeared in the "Lyra Apostolica" of 1836, but which are not to be found in the Longmans volume of Newman's verses are here reprinted. But the Cardinal, it seems, did not want them preserved. A sonnet filled with reproaches of "The Cruel Church" will remind the reader of the great convert's farewell to the Anglican Church in "The Parting of Friends":

Why bear thy sword beneath thy censure's smart?
Long days we writhed, who would not be beguiled;
While thy keen breath, like blasts of winter wild,
Froze till it crumbled, each sublimer part
Of rite or work, devotion's flower and prime.
Thus have we lain, thy charge, a dreary time,
Christ's little ones, torn from faith's ancient home,
To dogs a prey.

In 1843 these words could have been fittingly addressed by the Tractarians to their Evangelical persecutors in the Established Church.

Father Bernard Vaughan contributes to the *Nineteenth Century* for June a very readable paper on "The Jesuit in Fact and in Fiction." He sketches briefly the history of the Society, its object, government, etc., and tells entertaining little stories of his personal experiences with suspicious or hostile Protestants. In a section headed "Crypto-Jesuits" Father Vaughan writes:

Having attempted to tell you something about what a Jesuit is, it may not be uninteresting to let you know something of what he is not. He is not what he is usually represented to be in the problem novel, or in the anti-Catholic tract, or in the anti-Clerical press. There are no plain-clothes men among Jesuits. There are no Jesuits among the laity, none, therefore, in the House of Commons, or the House of Lords, in the Army or the Navy. Nor are there any Jesuitines or Jesuitesses attached or semi-attached to our Order. With the exception of our lay-brothers, who do our domestic work, every Jesuit is either actually a priest, or on his way to become one. Hitherto I have discovered nothing in my province to shame me as an Englishman. Truth to tell, we are much too closely occupied with work in colleges, or on missions, or on staff duty, to have any time for such fancy work as undermining constitutions, intriguing against Protestant Alliances, or exploiting gold mines, or financing revolutions.

The writer's words, if they are only believed, should be very informing to the many readers of the *Nineteenth Century*.

BOOKS RECEIVED

Brentano, New York:
Misalliance, Fanny's First Play, etc. By Bernard Shaw. \$1.50.

Burns & Oates, London:
From Court to Cloister. By M. A. 2/6.

Civiltà Cattolica, Roma:
L'Isola degli Emiri. Mario Barbera, S.J. L. 2.50.

Desmond Fitzgerald, New York:
Barks and Purrs. By Colette Willy. \$1.25.

George H. Doran Co., New York:
The Day That Changed the World. By Harold Begbie. \$1.25; The Happy Irish. By Harold Begbie. \$1.25; The Miracle Man. By Frank L. Packard. \$1.25.

E. P. Dutton & Co., New York:
A Short History of Italian Painting. By Alice V. V. Brown and William Rankin. \$2.25.

Henry Holt & Co., New York:
Clay and Fire. By Layton Crippen. \$1.25.

Jewish Publication Society of America, Philadelphia:
The Game of Doeg. By Eleanor E. Harris.

Moffat, Yard & Co., New York:
The Autobiography of a Happy Woman. Anonymous. \$1.50.

G. P. Putnam's Sons, New York:
The Cornerstone of Education. By Edward Lyttleton, D.D. \$1.50.

EDUCATION

Jesuit Colleges and Their Aim

To the Editor of AMERICA:

Your columns are so well filled and brimming over with interesting material that it may seem ungracious to suggest another subject for discussion. There may be, however, many another parent like myself who will be required to answer before long the question, "What college for the boy?" I feel sure AMERICA can help us. There are many points that the official catalogues of colleges do not cover. Granted for instance, a preference for Jesuit institutions, what are the respective advantages of Holy Cross, Fordham, Georgetown, St. Joseph's?

ATLANTIC CITY, N. J.

WALTER REYNOLDS.

College catalogues and bulletins may assist one up to a certain point in determining "What college for the boy." Certain colleges, of course, by reason of their age, their numbers, their individual equipment, their local advantages, may have more influence than others. Some are boarding schools, some day schools, and parents in choosing will naturally consider what is best for their particular boy. A boarding school might be just the thing for one boy, inadvisable for another. A parent may worry about the location of a college, its distance from or proximity to a city, its regulations, exercise time and a host of other details that must be considered when a boy is going to make the college his home for four years.

All this may be found in catalogues, and a serious talk with the president of the college or with some one who is familiar with the institution and its history will help much towards a decision. But undoubtedly there are things worth knowing about a college which are not written in the catalogue. In seeking, however, to determine the "respective advantages" of certain Jesuit colleges one must bear in mind the all-important fact that the aim of every Jesuit college is the same. In the "Ratio Studiorum" the first rule of the Provincial reads:

It is one of the most important duties of the Society to teach all the sciences, which, according to our institute, may be taught, in such a manner as to lead men to the knowledge and love of Our Creator and Redeemer, Jesus Christ.

This, we may say, is the corner-stone of every house of Jesuit education the world over. For this purpose has the Society of Jesus opened its doors; for this Loyola's sons are trained. Hence, whatever differences may exist by reason of buildings, equipment, numbers, etc., are accidental and in no way change the system, and the parents in choosing, may rest assured that the intellectual and moral scope of every Jesuit college is the same.

The Jesuits make it their aim to so train men intellectually

and morally that they may know their duty to their God, their country and their fellow-man, yielding in nothing that makes for the glory of God and the good of the State. In the intellectual arena the Jesuit system needs no introduction; its well-nigh four hundred years of practice are its best recommendation; the trained men it has sent forth into the battle of life is its strongest argument. There are among us to-day lawyers, doctors, engineers, governors, senators, priests, bishops and cardinals who are proud of their Jesuit training. The two years of solid Catholic philosophy that conclude the Jesuit course is a great bulwark for the young man entering a world of shifting systems and State-destroying philosophies. The man trained in a Jesuit college is taught that all authority comes from God; he has used his reason to prove the existence of God. He has learned to defend and cling tenaciously to the Church's doctrine regarding the indissolubility of the marriage bond and the sacredness of the home. He is given a solid rock to stand on and if he is firm and steadfast he will not fall.

Throughout his college days the Jesuit student has all the moral helps that the Catholic Church provides for her children. He has even near at hand the Lord of the Tabernacle whom he may visit often and receive regularly into his heart; he has facilities for frequent Confession, and an annual retreat wherein the eternal truths are put clearly before him. He has too, the Sodality of the Blessed Virgin from whom he may obtain help in keeping his mind and heart free from the demon of impurity now stalking abroad so shamelessly and in such various disguises in our large cities. Then, too, the student enjoys the confidence and guidance of men whose lives are devoted to his training; he may unburden his heart to his teacher who is also his friend.

But this is all so religious! Men of this stamp will be narrow-minded, Puritanical, even Pharisaical, putting religion first and State second! This objection may be answered theoretically and practically. We take the practical answer. Georgetown University has just completed the celebration of her 125th birthday. Her sons gathered around her in great numbers.

From the humblest alumnus up the line to the most exalted, the Chief Justice of the United States, they have caught Georgetown's spirit, a spirit of unexcelled charity towards one another, intense loyalty to their Alma Mater, and unswerving devotion to the country and God.

Georgetown has not been singled out because she alone has produced such men; her present celebration affords us a very concrete proof that the religious and moral training of the Jesuit student in no way hinders his loyalty to the Flag, but rather impels him to do deeds of honor for God and country. The other Jesuit colleges named by our correspondent can also boast of a fine body of alumni, men eminent in every walk of life. In conclusion, the testimony of a distinguished convert, Orestes A. Brownson, is well worth considering by every parent seeking to know something of Jesuit colleges:

We ourselves have four sons in the colleges of the Jesuits, and in placing them there we feel that we are discharging our duty as a father to them, and as a citizen to this country. We rest easy, for we feel they are where they will be trained up in the way they should go; where their faith and morals will be cared for, which, with us, is a great thing. It is more especially for the moral and religious training which our children will receive from the good fathers that we esteem these colleges. Science, literature, the most varied and profound scholastic attainments, are worse than useless, where coupled with heresy, infidelity or impurity.

In other words, all Jesuit colleges aim to educate not only the intellect, but also the will of their students. This is the purpose of each and every one of them. They pursue it with fidelity, differing in no essentials, but in accidentals only, according to circumstances of time, place and so forth.

J. S. HOGAN, S.J.

SOCIOLOGY

Two Pontifical Allocutions

Our Holy Father, following the usual custom, pronounced two allocutions during the ceremonies in connection with the late creation of cardinals, one in the consistory in which the new princes were proclaimed, and the other on the occasion of the conferring of the biretta. These allocutions, though addressed to the sacred college only, are of the utmost importance, as it is always the Pontiff's intention that they should be heard and attended to far beyond the walls of the Vatican. Hence they always contain some important matters to which he would call the attention of the world. Those we are now considering contain grave teaching on social questions, to which we hold it a duty to direct our readers' attention. The first touches on the peace movement, and speaks very nicely of those engaged in it. They are men of the first rank, eminent for their skill in public affairs, working out together, for the sake of the State and therefore of human society, plans to keep away from both the evils of domestic strife and of war. Our public journals seized on this, publishing it with but one expression of doubt: they were not sure whether the Pope wished to compliment Mr. Wilson and Mr. Bryan, or Mr. Carnegie's commission. That a compliment was intended, they hold for certain; and no doubt we shall read in the Peace Commission's report that the Pope has endorsed again its operations. The fact is that, while praising the intentions of all engaged in the attempt to promote peace, the Pope tells them again that they are going about it the wrong way; and that their plans will be fruitless unless, while striving for peace, they labor earnestly that what Christian justice and charity prescribe be rooted deeply in men's hearts. Remembering that Mr. Carnegie of the Peace Commission has another Commission hard at work to extirpate those colleges which make it their first aim to teach the precepts of Christian justice and charity, one concludes with reason that the Holy Father hopes for very little in the way of international peace from him and his associates; and, noticing that the precepts of Christian justice and charity are completely ignored in the proceedings at Niagara, one may say the same of them. A second point worthy of notice is that the Pope puts domestic discord as an evil before foreign war. To this, which should be obvious to any one taking the trouble to use his reason, our peace manufacturers are utterly blind; and there is no more melancholy sign of the disorder of their minds than their investigations in the Balkans and their interference in Mexico, when in Colorado there is virtually civil war, and inciters to revolt are allowed to practise their wicked arts in our cities. And this brings us to another matter perceived clearly by the wisdom of Pius X, and put before us as clearly. He calls attention to this, that as the world is to-day the decision as to whether the nation shall enjoy peace at home and abroad, or suffer tumult or war, rests more with people than with rulers. From this he draws another and most weighty argument for the educating of the masses in the revealed truths of the Christian religion. Instead of this we find that every so-called reform in education puts farther and farther away the notions of obedience and submission, the patient bearing of suffering inseparable from this world, self-discipline, and the economic virtues, if we may so call them, of frugality, foresight, saving of wages, and so on; and introduces more and more the opposite vices. As for the Catholic Church, which not a few clear-sighted men outside its pale recognize to be the greatest power in the world for peace and order, it is to be hampered, and persecuted, the hearts of the people are to be alienated from it, by the free circulation of the vilest calumnies; and if

we dare to protest, we are made the mark of gibes and insults, and are accused of wishing to dominate politics by our religion. Truly the outlook for universal peace, as viewed from the loftiest eminence in the world, the Chair of Peter, is hopeless enough.

The second allocution concerns Catholics especially. It is clear that if the Church is to do her work her members must be united to their head, and so to one another; and this union is the more necessary to-day when the world is so vigorous in its efforts to supplant Christian principles by others utterly false. No greater wrong can be done the Church by her ministers than by admitting into their teaching any of the principles of the world. The Pope, therefore, warns these against the specious error that conciliation of the faith with the modern spirit is possible, not to say desirable, and urges them to that care and watchfulness—it may almost be called virginal delicacy—in matters of doctrine, which characterized our fathers and carried the Church in triumph through all attacks. He mentioned especially as dangerous the playing with vague phrases, such as modern aspirations, the force of progress and civilization, the lay conscience opposed to the conscience of the Church, which it is to correct and bring into the right path. He urged the new cardinals, on returning to their dioceses, to warn priests especially against persons, books, journals of suspected faith; to tell all who boast of their devotion to the Church and the Holy See, yet take it as an insult to be called clericals, that the devoted children of the Pope are those who obey his word and follow him in all things without evasion; and that while mixed associations, in which Catholics work with non-Catholics for material well being, are permitted under certain conditions, the Pope loves first those unions of the faithful which, putting away all human respect, and closing the ear to every contrary seduction and threat, rally round the glorious banner of the Church.

All must recognize the weight of these words. Indeed, no sooner were they spoken than some began to inquire to whom they might be supposed to apply especially. Such conduct but frustrates the intention of the Holy Father. He speaks to all; and each one will do his duty if he weighs these words and examines his own conduct to see whether in anything it departs from the rules laid down. One will fail egregiously in his duty if, putting aside any self-examination, he devotes all his energies in judging others according to those rules. It is the duty of those in authority to judge; but they are comparatively few. The duty of Catholics in general is simply to obey, and see that they do not make more difficult, in these trying times, the task of Holy Church, and facilitate the attacks made on it from all sides by an aggressive, overbearing world.

H. W.

NOTES AND COMMENTS

Mr. Frank Wise, President of the Macmillan Company of Canada, has written a long letter to the London *Times* on the Americanization of Canada through the press. Among other things he says:

Much, if not most, of our syndicated material for newspapers comes from New York and Chicago, and only recently a large Winnipeg paper in its Sunday edition had a page story of "How we Develop our Navy." The account was all concerned with the American Navy, and eulogized "Our great Admiral Faragut" for his victory over "the British Navy" in Lake Erie.

Mr. Wise is clearly too good an Englishman to go to the trouble of informing himself on American history. But one takes no risk in saying that the Winnipeg journal did not get "How we Develop our Navy" from this side of the line.

Spelling, however reformed it may be, has not begun to take liberties with the name of Farragut, who won his laurels somewhat later than the war of 1812, far to the south of Lake Erie.

Artemus Ward had in his show a monkey which, according to the testimony of its owner, was "an amoozing little cuss." Often when we read statements by Episcopalian clergymen that animal recurs to our memory. One of them writes from Ireland to the London *Guardian* telling how a book, giving the history of Irish missionaries of the Society of the Propagation of the Gospel, calls them "Children of St. Columba." Of these children one of the most notable was the "mitred saint of Cloyne," better known as Bishop Berkley. As this excellent person is not generally recognized as a saint, the Irish Episcopalian felt constrained to give his authority for canonizing him. This is no less than—Pope; not the Pope, but Pope, the poet, who was, of course, an excellent judge of sanctity.

Prophecies are always interesting. The following, which was sent to the editor of AMERICA inside a copy of a vile newspaper, has a special significance for our readers:

You display the usual nerve by calling your papal publication "AMERICA." Why didn't you name it "Popery," as that is what it stands for. How do you like what the *true blue* Americans all over the U. S. are handing you? This is only the beginning. When the war is over there won't be a grease spot of papacy left. Why should there be? The Jesuitical vipers who are responsible for the assassinations of Lincoln, Garfield, etc., etc. It takes the *Menace*, *Peril*, *Crusader*, *Patriot*, *Liberator*, *Am. Citizen*, *Sentinel of Liberty*, *Jeffersonian*, *Christian*, *Protestant Magazine*, *Watson's*, *Clarksburg*, *Keystone*, etc., to show Rome up in her true light and grafting.

This American was "true blue" enough to defraud the post office of two cents. Such is the privilege of real patriots.

The Back Bay, Boston, is to be congratulated in a resident who has just made a discovery which he communicated to AMERICA in the following letter:

Instead of attacking Mr. Nathan it would be better to show Catholics how Jesuits and monks use electricity and medicine to perform the *miracles* of the Catholic Church, and it would be better to open Catholic Institutions that have *Electrical Instruments* in them for destroying sight and crippling. In these places priests and monks are kept to see how vile and low they can murder women and men. Catholic Institutions use *electricity* to injure and have electrical instruments in their buildings.

Our correspondent is losing a splendid opportunity to write a "best seller." Why not set to work immediately and give us a masterpiece, "The Electrical Jesuit"? The title is new and attractive and the book would meet "a long felt need."

The London *Graphic* which has never been accused of prejudice against Freemasonry, makes these significant remarks about the craft:

The English Mason remains a hybrid between the theological and the magical; but the Continental Mason has more or less put away childish things, and has become frankly a political conspirator. His secrets are political secrets, and his methods political methods. And now a part of the Italian press—the *Corriere* in Milan, the *Giornale d'Italia* in Rome, even the Socialist *Avanti*—has risen against "the last of the secret societies." If, they say, the Freemasons had no other objects than the avowed ones—"the civil progress of humanity" and "opposition to all clerical tendencies"—their present footing as a secret association would be supremely ridiculous. There are, therefore, other objects which are not avowed. The national party in Italy believe that these objects have nothing to do with social progress,

and have all to do with the temporal well-being of members of the fraternity; and having invited the Grand Orient to discuss with them, in free colloquy, their respective programs and system of propaganda, they have provoked a reply addressed by the Grand Master to the press, in which he utterly refuses any such discussion. If these things be true, and it has not required very keen vision to suspect them for many a long year past, then not only has the religious aspect of the "secret" of Masonry changed, but also its conception of "philanthropy." This, in the land of its birth, is imagined as a provision for unfortunate members, their widows and orphans out of the funds of the society; but in Italy it means the wholesale provision of posts for Masons out of other people's money.

This sets square with the trouble in the Italian army over the Masons, but it hardly accords with their profession of benevolence and goodwill to all.

"Was there ever a time since the beginning of the world when women made such freaks of themselves?" wails a writer in *Home Progress*. "Good dressing can be secured only by concerted effort," answered a prudent friend who then went on to tell about the campaign a certain schoolma'am waged for the more suitable dressing of her pupils:

In order to ascertain whether the girls knew when one of their number was tastefully clad, she requested all the girls to register a vote one morning for the pupil who was most becomingly and suitably dressed for her school work. To her delight she found, upon counting the votes, that a certain girl who was dressed in a white tailored shirtwaist, dark blue serge skirt, well-fitting low-heeled shoes, and whose hair was becomingly and simply arranged, had received the highest number of votes.

As a result of the movement thus started, the article goes on to explain, "there followed a great improvement in the dressing of the girls in that entire neighborhood." That was an interesting experiment. As we have remarked before, it is girls in their 'teens who are often the most flagrant offenders against modesty and good taste in dress nowadays, and their mothers of course are chiefly to blame. If our Sisters and Catholic teachers can tactfully make up for this parental neglect by teaching girl pupils what to wear, it will be a work of true zeal.

The greatest hospital and medical school in the world, it is thought, will eventually be possessed by St. Louis University as a result of the recent bequest made to it by the late James Campbell. The chief provisions of the will, which is most complex in its details, are thus briefly set forth by the St. Louis *Globe-Democrat*:

I—Estate valued at more than \$25,000,000 left in trust jointly for the widow and daughter.

II—Upon death of wife and daughter, if latter shall die without heirs, estate shall be turned over absolutely to St. Louis University for building of a hospital "for sick or injured persons and for the advancement of the science of medicine and surgery."

III—In event daughter dies leaving a child or children the trust shall continue twenty-one years after daughter's death or as long as the child or children live before estate goes to St. Louis University.

IV—If wife should renounce the will, daughter shall be cut off with \$1.00.

V—Bequests to wife and daughter shall not be subject to anticipation or assignment or liable for debt.

VI—In event daughter dies leaving child or children, one million dollars shall be set aside as a trust fund for their benefit.

VII—Should but one child survive daughter, its income is limited to \$24,000 a year.

VIII—Trustees are directed to pay widow one-half of net income in monthly installments, with proviso that daughter shall receive such part of her half of the income as her mother may designate.

IX—Trustee is given wide latitude regarding handling of estate, reinvestments, etc.

X—Mercantile Trust Company is named sole executor and trustee.

The President of the University, Rev. Bernard J. Otting, S.J., is credited with saying he believed that Mr. Campbell had never visited the University. He had, however, been one of the former members of St. Francis Xavier Church, connected with this institution. His wife and daughter are both devout Catholics. Mrs. Campbell, herself, is a convert and was baptized in St. Francis Xavier's Church by the late Jesuit Provincial of the Missouri Province, Rev. Rudolph Meyer, a close friend of Mr. Campbell. She is, moreover, a relative of Father Henry Van Rensselaer, S.J., whose memory as a zealous priest is still held in benediction. He was a member of one of the oldest New York families, and like her, a convert. It is highly gratifying to see Catholics of means so generously remembering their own institutions.

A Protestant journalist, writing in the *New Haven Times-Leader* apropos of the *Menace* and its kind, gives Catholics this salutary lesson:

I hold no brief for the Roman Catholics of America; they are numerous enough and intelligent enough to fight their own battles; and if they don't do it they may be sure no one else will. . . . I marvel why the 16,000,000 Roman Catholics submit to this weekly outrage on and insult to all they believe to be holy and sacred by that Georgia gang of blackguards. I confess I can't understand their supineness. I can't find any excuse for their timidity, or whatever it is. The Methodists or Baptists would have invaded the White House long ago and scared ten years' growth out of the President and Postmaster-General, and have stopped that insult to the decency and religion of the country. Whether the Catholics do or don't take some action, it is the business of self-respecting men of all faiths, Protestant and Catholic, to put that foul thing out of business.

The battle for decency, and against obscenity, masquerading as religious intolerance, is not exclusively a Catholic concern; it is the business of all religious bodies; and it is acutely the business of Protestantism to drive the *Menace* out of the mails and out of existence, since the filthy publication has the impudence to claim that it is the protector and representative of Protestantism. I for one beg to be excused. When I want a guardian for a wife, daughter and home I won't seek one in a brothel; when I want a defender of the faith I profess I won't hunt him in the gutters and the haunts of degeneracy; nor will I estimate his valor, efficiency and moral worth by his ability to slander and be foul womanhood and holy orders. So I say it is time to wake up to the dangers of this abhorrent thing poisoning the minds of ignorant thousands, breathing pestilence into credulous souls and breeding the seeds of national hatred and dissension for the gain of a few dirty dollars.

Make no mistake, the suppression of the *Menace* is a duty that Protestants owe to America, for it is a distinct menace to all the decency of our life and a reflection on Protestantism itself.

My advice to Catholics is to organize and insist on the enforcement of the laws by this most contemptible of administrations. If they organize they will be abused; bigotry has many tongues; but they will be respected. Those who lie down must expect to be walked on; those who are afraid of hard names and hard knocks have no place in American life. With 16,000,000 they ought to be able to enforce respect and fair play, provided they have 16,000,000 spines under their shirts and not 16,000,000 rubber tubes. When the Postmaster-General and his master have a choice to make between the *Menace* and its million (?) and decency and 16,000,000, they will probably enforce the law and remove the *Memphis Americana* from the mails.

The advice is excellent and timely. Catholics are sadly lacking in zeal for the reputation of priests and sisters. However, when all has been said, the *Menace* is a discredit to Protestantism alone. A religion which uses such instruments is in a bad way.